SARAH and HAGAR;

OR,

GENESIS the sixteenth Chapter opened,

In XIX

SERMONS.

BEING

The first legitimate Essay

OF

The Pious Labors of that Learned, Orthodox,
and Indefatigable Preacher of the GOSPEL,

Mr. *JOSIAS SHUTE*, B. D.

And above Three and thirty Years Rector of
St. *Mary Woolnoth*, in Lombard-street, *London*.

Qui credens in Dominum Jesum, non Circi Furoribus, non Arenæ sanguine, non Theatri Luxuria delectabatur; sed tota illi voluntas in Ecclesiæ erat Congregatione, charus omnibus, & loquendi Arte gnarus. Hieronim. lib. 3. Epist. in Vita Hilarionis.

Οὐ γὰρ λείσωμαι τοῦτο λέγειν, ὅτι ἐγκώμιον Νόμῳ ἐστὶν ἀρετῆς. Greg. Nazianzen, Oratione in laudem Basilii.

וחמשכילים יזהרו כזהר הרקיע ומצדיקי הרבים ככוכבים
לעולם ועד Dan. 12. 3.

He was a burning and a shining lamp, Joh. 5. 35.

Published according to his own Original Manuscripts, circumspectly Examined, and faithfully Transcribed, by *Edward Sparke*, B. D. of *Clare*-Hall in *Cambridge*, and late Rector of S. *Martins* Iron-monger-lane, *London*.

Οὐκ ἐν τῷ μεγάλῳ τὸ εὖ, ἀλλ' ἐν τῷ εὖ τὸ μέγα. Plato in Phædone.

LONDON,

Printed for *Peter Parker* in *Billiter-Lane*. 1669.

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To the Right Honourable,

JOHN Lord Viſcount BRACKLEY, &c.

And to the Right Worſhipful,

THOMAS VINAR,

Alderman and Sheriff of the honorable City of *London*;
And the reſt of the well-wiſhing Pariſhioners
and Auditors of the late worthy Author:

Both the upper and the nether ſprings of comfort.

Honoured Sirs,

EVen Juſtice it ſelf, without any other relation, challengeth this Dedication to you; unto whom God had given the Author, and the Author himſelf devoted his Endeavours: ſo that whoſoever alienates things of this nature to a private *Mecœnas*, is juſtly to be redargued Paraſitical, and as a moral Impropriator. You know, the children of the bondman are the goods of the parents maſter, *Levit.* 25. and however hereby made more common, yet are nevertheleſs your own in particular. Lev. 25. 45, 46.

That the Eye therefore may no longer (now) envie the Ear, but both help the Soul; theſe Sermons are preſented to your view; and that without the leaſt ſuſpition of one Senſe proving leſs candid then the other: appearing (here) as not without ſome diſadvantages, (in regard of that ſame Magiſterial preſence, and Charming Elo-

Elocution of the Author;) ſo not without ſome oddes at other ſide, for permanencie, and more leaſurable inſtillation of the matter. And 'tis an happineſs obliging unto thankfulneſs, that God vouchſafeth thus to feaſt his people at both Senſes. The lively ſound, indeed, is the more piercing, (as Saint (*a*) *Ierome* ſaith;) but the Letter written, the more during; *Litera ſcripta manet*: The one, as it were, like Lightning; the other, like the *fire upon the Altar.*

(*a*) Viva vox habet neſcio quid latentis ἐνεργίας. In Prologo Galeato.

According to my Talent, I have endeavoured ſome good both ways; not ſo much fearing cenſure, as deſiring the good of others; and that theſe Papers might ſpeak that permanently, to the eyes of all our Country-men, which found ſuch favour in the ears of your Citizens, and entertainment in ſo many hearts. Yet all this, but too narrow a confinement for his ample merit, which did ſo far tranſcend the Pattern of his Predeceſſors, that he hath laid a Task invincible upon his Succeſſors (*b*): *Vix dedit, vix dabit ætas parem.*

(*b*) *As was ſaid of* Chryſoſtoms *ſucceſſor*, Quis? Cui? *and after* Athanaſius, *that a ſtorm followed a ſtream.* Nazianzen.

But I know, Love and Sorrow need no Remembrancer. 'Twould therefore be ſuperfluous for me (to ſay no worſe on't) if not *infandum, renovare dolorem*, to eccho to you his incomparable Parts and Arts; whoſe departure your love ſtill lamenteth; whoſe pious excellencies, ſo many painful yeers imprinted on your Memories; and not there onely, but, I hope, ſhed, with all their Celeſtial influences, on your converſations; that as, in theſe writings, he *being dead*, (as the Apoſtle ſaith) *yet ſpeaketh*: ſo, in your Chriſtian practice, the world may ſee and ſay, that (albeit deceaſed) he ſtill liveth. Nor hath he ſo altogether forſaken us, (though This, like that other good *Ioſiah*, *ſubductus ævo peſsimo, taken from the evil to come*;) but that (as *Nazianzen* (*c*) ſaid of *Baſil*) he ſtill doth us good, beſteads us ſtill: yet that, not (as they ſtretch his Rhetorick) by praying for us; but thus, by his inſtructions, and profitable labours, teaching us. For here, your meditations (though but in

2 Kings 23. 2 Chron. 35.

(*c*) Οὐδ' ἀπολιπὼν ἡμᾶς παντάπασιν ἀπολέλοιπεν, ἀλλὰ προσευχόμενος, (ὡς οἶμαι.) Naz. Oratione in laudem Baſilii.

in one ſhort Chapter opened) are carried, as it were, thorowout the Vniverſe: ſometimes, as in *Elijahs* chariot, up to heaven, to contemplate the Angels there, and their good offices; the bleſſed *ſpirits of juſt men made perfect*; I, and moſt frequently, the God of both of them, and *him whom he hath ſent, Ieſus Chriſt*, our dear Saviour: ſometimes alighting unto the lower objects, pointing us to all the ſeveral manſions of the Vertues, and powerfully ejecting that ſame Legion of Epidemick vices: ſometimes aloft, from the top of the tree of grace, ſhaking down the *fruits of the Spirit* (*d*): at other times again, ſtooping to inferiour capacities, and regulating of domeſtical relations: ſometimes (as a Remembrancer from heaven) advertizing the publike Magiſtrate; ſtrongly and ſweetly moving all, to ſpiritual prudence, and conſcientiouſneſs in their ſeveral Functions; chalking out to us (in theſe laſt and worſt times) the Chriſtian *Menagry* of all theſe various events of Divine Providence; with the profitable husbanding of both-hand-Temptations, *Proſperity*, and *Affliction*: That ſo (like Muſick out of diſcordant ſounds, or wholeſom Medicine from diſtaſtful ſeverals, *all things* may terminate unto Gods glory, Mans amendment and felicity. All which (together with a grateful affection to the Authors memory, at the *feet of* which *Gamaliel* I had the happineſs to ſit ſome yeers) conquered me into this Vndertaking; for which (as ſome of his neer Correlates acknowledge) theſe divers yeers could not finde out an *Oedipus*.

(d) Gal. 5.

Rom. 8. 28.

Acts 22. 3.

What care and travel is beſtowed here, (in extricating the Character, rendering the Languages, digeſting of the Index, and tranſcribing the whole buſineſs) I mention not; nor need I, unto ſuch as have but ſeen his Copies: Yet modeſty need not bluſh to ſay, It was not each ones work; his Manuſcripts fulfilling that ſame Greek Proverb, (*e*) *As difficult as excellent*: his Notes right Golden Oar, (though precious in themſelves, yet) worth

(e) Τὰ καλὰ χαλεπά.

worth but little, till digged out with art and labour, (as ſome of your own eyes are pairs of witneſſes:) ſo that, although the matter of them be a divine *Collyrium*, or eye-ſalve to the ſoul; yet, penned in ſo diminutive a Letter, writ in ſo ſtrict an Hand, (the wonder of Youth to read, much more of Age to write it) that they appear like Baſilisks unto the bodies eyes: And that's the *Remora* (I ſuppoſe) that hath ſo long detained them, and hitherto deterred his deareſt Affectionates from ſuch peruſal of them.

But it ſhall ne'er be ſaid, but that, for ſuch an heavenly *Paul*, ſome of his Auditors will dare even *pluck out their own eyes* alſo, (in this ſenſe) *and give them to him*; at leaſt, hazard ſuch a Private Darkneſs, to hold forth ſuch a Publike Light. 'Tis honour enough, in the Sanctuary of God, (where all cannot be Lamps) to be but of thoſe *golden Candleſticks*, 1 Kings 7. Indeed, ſuch metal was ordained for ſuch ſervice; and pity 'tis, any coarſer ſhould ſupport our Authors holy Flame: Yet alas, ſome part of it (we ſee) hath been obtruded to the world in brazen, as it were, if not wooden ſockets; burning but dim and gaſtly, by reaſon of their dull reflections: (*f*) *Sed malè dum recitat*; But the truth is, while thus mutilouſly they render him; 'tis even their own dark Lanthorn, rather then his Taper: and therefore I have uſed here both tongs and ſnuffers of the Sanctuary, to vindicate its proper luſtre. And although ſome (perhaps) might have effected it more dextrouſly; yet none could have more faithfully endeavoured, that the Childe might look like the Father, and not like thoſe *Mephiboſheths* that halt abroad under his injur'd name: which, however tolerably done too, as to ſuch private men and families, (the beſt uſe of Short-writing;) yet are right Short-hand-Sermons, Sermons far ſhort of that ſame hand that penn'd them; meer *Skeletons*, without all lineaments and beauty. Indeed, vulgar Stenography, I mean, illiterate Short-hand, is but the coarſe ſieve of Learn-

Gal. 4. 15.

1 Kings 7.49. Revel. 1.12.

(*f*) Quem recitas meus eſt, ô Fidentine, Libellus; ſed male, &c. *Mart. Ep.*

Learning, and the very Executioner of all Ingenuity; which it not onely rifles and diſornaments, but commonly diſmembers, and beheadeth; ſucking indeed apace (like Leeches) but the groſſeſt blood. Theſe, no ſuch births blinde with haſte (*g*), but delivered from his own Quill: Theſe Sermons are no *Hagarens*, but children of the free-woman, of the Authors own *Minerva.* Your Senſes can witneſs to your Vnderſtandings they are his; his totally, without any the leaſt mutilation: (Sermons, like their Author, (*h*) compleat in all their numbers:) And who dares draw a line after ſuch an exquiſite *Apelles!*

And having ſhewed they are his, I know how little need there is, either to intreat your acceptation, or adviſe your uſe: it is enough to have preſented them into your hands, and, thorow them, to the Church of God; which they now finde (here) much like that wounded traveller, *Luke* 10. and none more like the *good Samaritan*, then he: Oh may his *wine and oil* (of comfort and inſtruction) help bathe, and ſearch, and binde her bleeding wounds, (our peace being bundled up in hers, as *Iacobs* life *bound up* in *Ioſephs.*)

That God, who (above his other favours) hath given you fixed hearts in looſer times, and ſtayed your feet in ſo many ſlippery places, adde an increaſe of all other heavenly graces, by this unworthy ſervice of my weak endeavours. Mean time, 'tis both my joy and thankfulneſs, to have done (though but thus inſtrumentally) ſome little good: (in ſuch things ſure, *Cauſa ſine qua non, non eſt cauſa ſtolida.*) 'Tis at once a comfort and an honour to his poor ſervant, that the great God of heaven hath vouchſafed any way to uſe his hand, in the leaſt ſervice of his Church.

Theſe are but ſome Primitial handfuls, a few ſheaves of that goodly (*i*) Crop, which you may hope one day to reap, if God pleaſe to encourage Labourers. I have preſented you a fragrant Poſie of his Flowers; future

g Canis feſtinans cæcos parit catulos.

h *Atteſted by his own brother, M.* Tim. Shute, *to be his Sermons at large, and that be ſeldom altered a word or phraſe.*

Luke 10.

Gen. 44. 30.

i *The whole flock of the Authors Sermons being in the hands of his Reverend brother, Maſter* Tim. Shute *of Exceſter; whence the Church may expect them, if he live to act his promiſes, or leave ſuch as may do it*

time may make up the Garland: *Facile eſt inventis addere.* Here I have broke the Ice, whereat Gods Flock may drink, and finde the ſprings of comfort: I have ſpied out this *Canaan*, and brought you here the firſt true cluſter of the Grapes you long'd for. But there want not Diſcouragers: ſo that I ſhall either proceed or ſtand, according as the *Cloud* or *Fire* admoniſheth.

Theſe, in the interim, not onely crave your entertainment, but bring along their Recompence; their Recompence (I ſay) by ſeaſonable Exhortations to piety and wiſdom. Had they come ſooner to my hands, they had ſooner come to yours: or could civil importunity have purchaſed more, I ſhould have given an account of him in a larger Volume. Nor yet, having but theſe, would I be tempted to play the *Egyptian midwife* with them, ſeeing *the day of ſmall things* is not to be *deſpiſed*, Zech. 4. glad of each good opportunity to turn a Grievance into an Advantage, (having *kept ſilence* long, with *David*, not without *pain and grief*) by thus improving an enforced Non-term, and over-long Vacation, in ſuch a promulgating the beſt of Laws.

Zech. 4. 10.

Pſal. 39. 2, 3.

Now therefore, as the ſedulous Author hath induſtriouſly compoſed, and his *Amanuenſis* ingenuouſly expoſed them: ſo do you henceforth conſcientiouſly impoſe them on your actions; copie them out with a fair hand in all your dealings, that they may work your riches into a Crown inviolable, and lead you unto Immortality; that they may conduct you (like S. *Peters* Angel) thorow this tumultuous City of the world, nay thorow the *Iron gate* of death it ſelf, into that City of the *new Ieruſalem*: To which end ſhall my prayers daily follow you; deſiring therein a Retaliation, for

Acts 12. 9, &c.

(*Sirs*)

The meaneſt of your ſervants,
and leaſt *Spark* on Gods Altar,
EDWARD SPARKE.

From my Study in LONDON, Novemb. 10. 1648.

TO

TO THE

Conſcientious Reader:

FOr if thou beeſt not ſuch, (through Pride, or Ignorance, Faction, or Prophaneneſs) I take no further notice of thee, then to pray for thy Converſion; knowing, thou wilt think the world hath ſuch things enough abroad already, and that the Preſs is as ſick of that Surfet as the Pulpit: and 'twere to be wiſhed (I confeſs) that neither of them were cloyed with ſo many nauſeous and undigeſted Crudities. Yet, for all this, I ſhall not fear to adde theſe to the number. In things of worth, abundance is no burden: and by that time thou haſt ſeriouſly peruſed them, I doubt not but the good Spirit will metamorphiſe thy Prejudice to Piety, and all thy Grudge to Gratitude.

I know the world is furniſhed with this and other kindes of Writing, Didactical and Polemical, even to ſatiety: but of thoſe which labour the reducing Chriſtianity to Practice, by the ſad event, it ſeems, there are yet ſcarce enough. Wherein, theſe tendered to thee here, are eminently ſingular: none more natively emergent, and ſatisfactory in Theological extractions; ('tis a bold Truth;) none whatſoever extant, ſo copious and inſinuative in the Applications.

Now as all Muſick is but the multiplying of three parts, ſo is our Conſort here, in this Epiſtle; it conſiſting likewiſe of three parts, that is, three Parties, ſc. the Author, the Editor, and the Reader: each bears his part here fairly, or makes diſcord.

First, for the Reverend Author, Maſter JOSIAS SHUTE,

his very name is as a ſilver Trumpet to his Reputation, ſounding out a Quicquid doctiorum eſt, aſſurgite huic tam colendo Nomini: *with whom 'twas, as with* Job *appearing,* Chap. 29. The young men hid themſelves, and the aged aroſe and ſtood up: when the ear heard him, then it bleſſed him; and when the eye ſaw him, it gave witneſs to him. *His Name, I ſay, is an Aromatick Ointment, diffuſing a more rich perfume then the choiceſt of our broken Boxes; ſuch as anticipateth all* Encomium, *and moſt Hyperboles; as at once foreſtalleth mine expreſsions, and contracts them:* Inopem me copia fecit; *a feaſt where I am puzled with plenty:* tanquam in Cœna dubia; *doubtful which diſh to on-ſet; where to begin of him, unleſs (as* * Jerome *of his vertuous* Paula) Clarus genere, clarior virtute.

Job 29.7,8, 9, 10, &c.

* Lib. 3. Ep. Ep. ad Euſtochium.

He was deſcended of a Learned Race, the ſon of an eminent Divine in York-*ſhire, and one of five famous brother-Preachers, ſomewhat like thoſe five fingers of* the right hand of fellowſhip, Gal. 2. manus Dei, *a kinde of hand of God, by which (too) he brought mighty things to paſs, both for the Converſion of ſinners, and Confirmation of his people.: Yet he was, in the beſt ſenſe, the* Saul *of all his brethren, (or the* Paul, *rather:)* Fraxinus in ſylvis, inter viburna cupreſſus: *A chief of* Davids *Worthies; a man of that latitude of Learning, that length of Apprehenſion; of that depth of Iudgement, and height of Speculation; (one ſo compleat in all dimenſions, ſo centred in the Circle of all Piety and Learning;) that I may here juſtly renew that Admiration of* * Nazianzen, *concerning* Baſil: Τὶς δὲ μᾶλλον μεθέξει λόγου καὶ μεγάτου Ἕρπου; ποῖον μὲν εἶδος οὐκ ἀπέλιπε παιδεύσεως; μᾶλλον δὲ ποῖον οὐ μετ' ὑπερβολῆς ὡς μόνον; ὅτω μὲν ἅπαντα διελθὼν, ὡς ὀλιγοστὸς ἦν, ὅτω δὲ εἰς ἄκρον ἔκαμνον, ὡς τῶν ἄλλων ὀλίγον: *Where was there ſuch a mixture of rare parts and graces? what kinde of Learning was he unacquainted with? or rather, what kinde had he not, beyond hyperbole, accompliſhed? having ſo encircled all neceſſary Sciences, as others ſcarce have any one of them; and yet, again, ſo accurate in each, as if he had endeavoured but that onely. And though he were a man of but a ſingle heart, (*not לב ולב *of* an heart and an heart, *Pſal.* 12.) *yet was he one of divers Tongues, able to ſpeak to God without an Interpreter, in his own ſacred dialect; could read the Scriptures without the ſpectacles of Tranſlators; both*

Gal. 2. 9. *James, Cephas, John, Paul, and Barnabas.*

* Greg. Naz. in laudem Baſilii magni.

Pſal. 12. 2.

drank

drank and derived thoſe holy Waters out of their ſweeter Fountains: Which however the old thick-ſcull'd Friers diſparaged, with Viperis & ſerpentibus pleni, *that the fountains were full of vipers and ſerpents, as being much corrupted by the envious Iews, (themſelves more envious to all ſuch good Letters;) yet their own* * Bellarmine, *in that, confutes them, acknowledging the great providence of God in the* Maſorites *reſtauration: and the Original (ſaith he) in ſeveral caſes of neceſsity, to be made uſe of; as among various lections, in ambiguity of words and ſentences, in errours of Impreſsion, and when the Idiom cannot be fully rendered. Not that there was either any want of skill or faithfulneſs in our deſervedly-admired Interpreters; but that the Hebrew (as the firſt-born of Languages, and ſpoke by God himſelf) challengeth an unimitable prerogative above all others: And therefore, in Saint* * Jeromes *time, this Tongue was the ambition of both ſexes, familiar to his* Paula, *and her* Euſtochium: Origen *ſtudying it in his old age, as Saint* Auguſtine *did the Greek,* dolens non licuiſſe Ebræam addere; *lamenting that he had not time to adde the Hebrew. So afterwards* Eraſmus, *and others, as* * *One Commemorates. And* Luther, *and* Melancthon *(that ſame golden Pair) valued their skill (ſaith he) in the Originals, above whole Kingdoms; in that* Literaturæ παλιγγενεσία, *that ſame real Reformation of Learning and Religion, (which they chiefly managed.) So our grave Author here, like a wiſe Merchant, was well skill'd in the Tongue of the place he traded to; at leaſt* τρίγλωσσος, *if not* πολύγλωσσος; *maſter of thoſe three Grandmother-Languages inſcribed on the Croſs of Chriſt, beſides ſome others of their progeny.*

* Lib. 2. de Verbo Dei, c. 2.

* Lib. 2. Epiſt. Ep. 27.

* Sixtinus Amama in Parænesi, Ling. Hebreæ.

Filius Eccleſiæ Patribus verſatiſsimus; *this ſon of the Church of* England *was moſt familiar with the ancient Fathers, both of the Eaſt and Weſt. Of the Greek,* Chryſoſtome *lay in his boſome, (as thou wilt finde, in the enſuing Work) even till he did* Patrizare, *become like unto him, in his flowing ſtile, and golden eloquence. Among the Latines, Saint* Auguſtine *did command in chief, (with him;) that Maul of Hereticks, and Fountain of the Schools. How exact an Hiſtorian was he, for Eccleſiaſticals eſpecially, thoſe Records of the Church! (the ignorance whereof, is the mother of many of our growing miſeries and indevotions) Nor was he leſs acquainted with the Schools, (though more delighted to ſit by* the ſtill waters of Siloah,

loah, *Iſai.*8.6. *then thoſe of* Marah *and* Meribah, *Pſal.*106.32.) *yet was he even Maſter of the Maſter of the Sentences, and* à Secretioribus *unto the Councels, even of their Cabinet. And becauſe the Flock is not onely to be* fed, *but* cured *ſometime*; *he was a ſingular*

Gal. 6. 1. *Caſuiſt, and ſpiritual Chirurgeon, that knew well* καταρτίζειν, *to* ſet

Iſai. 61. 1. in joynt again, *and* to binde up the broken ſpirit: *contrary to thoſe* Idol-ſhepherds, *as they are termed*, Zech. 11. 16, 17. *A ſoul Chirurgeon, right, for all thoſe properties of Heart, and Hand,*

2 Tim. 3. 16. *and Eye: none better at thoſe ſeveral faculties*, 2 Tim. 3. for Do-

A Character of the Author. ctrine, for Reproof, for Correction, for Inſtruction: Quàm nervoſus in docendo! quàm cordatus in redarguendo! quàm ἀποστομπόλητος in corripiendo! quàm flexanimus in exhortando! *How full of arrows was his quiver of Inſtruction! how ſharp thoſe of Reproof or Confutation! how ſweet and vigorous his Exhortation! how impartial in his Reprehenſion! how ſoft and tender his hand of Conſolation! He had digeſted ſo, and ſorted all the Scriptures, as that he even was a walking Concordance; and, like a skill'd Apothecary, could go moſt readily to all the ſeverals, as occaſion challenged.* 'Tis Baſils *compariſon of that Book of Books, to ſuch a ſhop well furniſhed:* φάρμακα γὰρ ἀνθρώπων ἰάσεως, &c. *for there is no diſeaſe incident unto the ſoul of man, (ſaith he) wherein he may not finde for it a remedy: That was* Liber Librorum *to him, (as*

* Lib. Epiſt. * Jerome *calls it) the Library of all his Books: That was his Feaſt,*

* Lib. 1. Offic. c. 32. *(as* * Ambroſe *calls it) his* Ambroſia convivium Sapientiæ, *the Banquet of Wiſdom, (the* Flagons *and* Apples *of the Spouſe,*

Cant. 2. 5. Cant. 2.) Singuli libri, ſingula Fercula; *where every Book's a ſeveral Courſe, each Chapter as a* Benjamins *Meſs, and every Verſe a Morſel of the food of Angels. Above all, I ſay, he was moſt intimate with theſe ſacred Oracles, (as though his Infancie had ſucked none other milk.) He was another, a mightier* Apollos; δυνατὸς ὢν ταῖς γραφαῖς, *an* eloquent man, *and* mighty in the Scriptures, *Acts* 18. *one that taught* ἀκριβῶς, *that is,*

Acts 18. 24. diligently, *ſaith our Tranſlation; or,* accurately, *as the Word importeth: Take it which way you pleaſe; or rather, both ways:* Tertulli Eloquentiam habuit, non Amaritudinem; *he had the Acuteneſs, without the Acrimony of* Tertullus. Theologus Roſtris

Chap. 24. 1. natus, cui ſuavitatis conſcius ſemper ſtilus.

Nor

Nor is it enough, once to have drank in his fluent Exercitations, though with thirſty Ears: unleſs the Eye likewiſe may thus peruſe them, one Senſe would quarrel t'other, and the Schools take exceptions at the Church. Our Author had accompliſhed Saint Pauls *Charge,* 2 Tim. 2. *approving himſelf, both towards God and Man,* ἐργάτην ἀνεπαίσχυντον, a work-man that need not be aſhamed; rightly dividing the Word of truth. *And as he did* * ὀρθοτομεῖν, *ſo likewiſe did he* ὀρθοποδεῖν, *walk anſwerably to his Dictations, (wherein few are ſo happie:) He came up, in practice, to his own Inſtructions; (as* Nazianzen *ſaid of* Baſil) *He did* thunder *in his Doctrine, and* lighten *in his Life:* Λύχνος καιόμενος καὶ φαίνων, Joh. 5. *His* light ſhined before men: *nor onely that of Knowledge, but alſo of Example; Example both of Piety and Charity: Piety was the Altar ſanctified the gold of all his eminencies; and Charity, of both kindes, his* well-pleaſing ſacrifice, *Heb.* 13. *Of ſtrict and ſevere life he was; yet affable, and full of ſweet deportment;* nec tantùm ab illicitis, ſed etiam à conceſsis abſtinens; *ſcarce indulging himſelf neceſſary Relaxations, from rolling a* Siſyphian *ſtone; like* Socrates, *envying any man ſhould be earlier at his Trade, then he at his Studie; thinking it, in health, good manners ſtill to uſher in the riſing Sun, and wait on his receſs with lucubrations: And all this, with unwearied conſtancie, with perſeverance to his End.*

His End, (which was the eccho of this well-tun'd Cymbal) you have heard of: ſo that I cannot better ſum up all here, and give you a total view of his full ſplendor, then by that apt Compariſon (of * Nazianzen *concerning* Baſil) *to the Sun:* Τῷ δὲ καλλος μὲν ἡ ἀρετὴ, μέγεθος δὲ ἡ θεολογία, δρόμος δὲ τὸ ἀειχίνητον καὶ μεταρὶ Θεῦ φέρον τοῖς ἀνθρώποις: δύναμις δὲ ἡ τῶν λογισμῶν ἁρμὸς καὶ διάδοσις: *that is, His Vertue was his Brightneſs, his Learning was his Greatneſs, and his Courſe too, was from Eaſt to Weſt; of his whole Life, and all Divinity; and his Influence was the ſowing and diſtribution of his Doctrine: And therefore pity 'tis, (as that Father there goes on) but the reſt ſhould be added;* φθόγγος εἰς πᾶσαν τὴν γῆν, *but that* his ſound *ſhould go* forth into all lands, *(as did his Fame) eſpecially thorowout our own.*

But let not theſe jejune Eulogies of mine ſeem his Diſparagement: for my Deſigne was but to hint a Character of him, and not write his Life:

2 Tim. 2. 15.

* Ὀρθοτομεῖν, καὶ ὀρθοποδεῖν, *The Motto of the Reverend Biſhop* Andrews.

Heb. 13. 16.

* Oratione in laudem Baſilii.

Pſal. 19. 4.

Life: Nemo Ciceronem, niſi Cicero: *That indeed would require his own faculties, not mine,* ---linguæ ſi centum, ſint oraque centum; *if every member were a tongue,* (*as* * Jerome *of his egregious* Paula:) *But to give onely a brief* γνῶρισμα *to the unacquainted Reader; onely an Eſſay of his Worth, as of his Works;* Teſtimonium Veritatis, & non Amicitiæ; *an Atteſtation more of Truth then Friendſhip. None of his friends therefore ſhall need onely ſo lament him,* (*as* * Alexander *bemoaned himſelf at the Tomb of* Achilles) *that there was not another* Homer *to beſtrew his Hearſe: for, ſuch a man was this, that were there ſuch another Poet,* Homer *himſelf, if preſent,* * aut invideret Materiæ, aut ſuccumberet; *would here either envie his own Subject, or come ſhort on't.*

* Lib. 3. Epiſt. in vita Paulæ.

* Cicero de Arc. Poet.

* Jeron. l. 3. Ep. in vita Hilar.

But now (Reader) *as for thy Self, and Me, far fewer words will ſerve. Firſt, give a friend leave to caution thee of one main Adverſary,* (*as* * Quintilian *calls it;*) *and that is, an over-high Expectation:* No Hercules *able to cope with it; no Parts can reach it: meaneſt abilities can look for more then the ſublimeſt can perform:* μομεῖσθε ῥᾴδιον, μεμεῖσθε δὲ χαλεπῶν. *Not that I would take off that edge I have ſet on thee; or think it can be failed, but that Thou weigh the Subſtance with its Circumſtances,* (*as thy beſt Gold with Grains:*) *Read; but withal, conſider the multiplied tasks of this our Author;* Labor actus in orbem; *by whoſe burden, thou ſhalt know the* Atlas: *Preaching three times a week by conſtant courſe,* (*whereof Theſe ſome of his Wedneſday-Lectures;*) *beſides all accidentals, which with him were many; being* איש חמודות (*as the Hebrew phraſe is*) *a man of Deſires, a kinde of Centre of circumferent affections. Beſides,* (*thou knoweſt*) *a prudent Orator,* (*Divine eſpecially*) *muſt imitate a wiſe Phyſitian, muſt* agere ad patiens; *not to flee always his own pitch,* (ἀετὸς ὑπὲρ νεφέλαις, *an eagle in the clouds*) *but to act in proportion to his Patient: And ſo did he here,* (*like the God he preached*) *oft uſe a* συγκατάβασις, *that figure of Condeſcenſion; ſtooping to the capacity of meaneſt Auditours: yet not without ſtrong meat for abler digeſtions; and ſweet-meats too, for the more quaint attentions.* Omnia factus omnibus; *a true Saint* Paul *to all; as he was oft wont to ſay, in that Apoſtles phraſe, that he was* a debtor unto both the wiſe, and the unwiſe, *Rom.* 1. *and therefore was* not raſh with his mouth, when he entred into the houſe of God;

* Magna Expectatio, magnus Adverſarius.

Cautions to the Reader.

(as

(as the manner of ſome is, *to ſerve Him* of that which coſt them nothing: I ſpeak this to their ſhame:) *But he, in all his holy Diſquiſitions*, ---miſcuit utile dulci, *ſo tempered the* wine *and* oil *together, that none (but through his own default) might go away unbettered*: His ſpeech diſtilled like the dew, and his words like the drops of rain; *his Sermons ſhowers of Manna, pleaſing each good palate.*

For his * *Method, let no nice Philologiſt diſtaſte it, as too* Calviniſtical; *it being as profitable, as perſpicuous; as faithful, as familiar; and, as he ordered it, like rareſt Needle-works grounded upon Canvas; while many others ſet but their ſlight Froſt-works upon Sattin. He was that* γραμματεὺς μαθητευθεὶς, *that* well-inſtructed Scribe, *Matth.* 13. 52. *who* brought forth of his treaſure things new and old; *that is*, Vetera Legis, & nova Evangelii, (*as the* * *Fathers on the place*;) *the old terrours of the Law, to humble ſinners; and the new comforts of the Goſpel, to raiſe drooping ſpirits: the ſound inſtructions both of the Old and the New Teſtament; not any of the old Hereſies new dreſt, or any new Phangles of theſe wilder times. A true Evangeliſt, and Meſſenger of Peace; not preaching* Evangelium ſanguinis, *as was objected (by* * *them that more deſerved it) unto ſome paſſionate* Lutherans: *But, therein, rather of* Eraſmus *temper, (who lived in Times like ours) and that was, neither cold, nor luke-warm neither; but piouſly prudent.* A ſomno prorſus expergefaciẽdus erat orbis; *Indeed, the world was to be rouzed out of the ſleep of Sin and Errour,* & ſcintilla vigoris Evangelici reſuſcitanda; *and the ſpark of Truth Evangelical to be re-kindled, and blown from forth the choaking aſhes:* Sed utinam eâ manſuetudine, curâque quâ decuerat agi negotium omnium ſanctiſsimum; *but Oh, would to God (ſaith he) it had been done with that ſame Chriſtian care, meekneſs, and moderation, wherewith ſo holy a buſineſs ought to have been tranſacted; and that there needed not be added*, Habent ſemper in ore Evangelium, Verbum Dei, Fidem, Chriſtum, Spiritum ſanctum; atſi mores ſpectes, illi longè aliud loquuntur: *their words ſofter then Butter, (ſaith he;) but War in their hearts; open hoſtility twixt their words and actions, even to deſperate contradictions: as he proſecutes it home; and is worth thy conſulting, in his* 113 *Epiſtle. So was*

* *His uſual Method being Obſervation and Application.*

* Jerom in locum, Tom. 9. Hilar. Can. 14.

* Vide Eraſmi Epiſt. 107. Ep. ad Lit. D.

Eraſmus Epiſt. lib. 19. Ep. 113. ad lit. D. p. 950.

was our candid Author here, more for the Bucket then the Bellows, in ſuch times of Conflagration; oft pouring out the water of his tears upon our common Flames, which others ventilated. He was the Apoſtles εὐσπλαγχνὸς, 1 Pet. 3. 8. a man of yerning bowels, like Jeremiah, that πολυπαθέστατος Propheta, (as Jerome calls him) a Prophet of moſt ſoft affections; one after Davids melting heart, as he was after Gods: ſtill ſpake he of Peace, but, &c. --- prætlat componere fluctus.

I had rather ſpend my time in Admiration of him, then Apologie: for ſurely, there is nothing in his Works but ſavours extaſie, and ſpiritual raviſhment. And no thoughts (I confeſs) did ever ſteal away my time more ſweetly, then thoſe herein employed; (the Comfort making me forget the Travel:) and, with Gods bleſsing on them, none (I think) may more benefit others; and eſpecially, if read (judicio, & non præjudicio) but with that ſpirit of judgement and candour that he writ them; that is, Animas magis alloquens, quàm Aures; with more reference unto Souls, then Senſes. 'Tis true, theſe are no ſtrawberry-Sermons, pick'd and cull'd out with long vagaries, (like ſome, whoſe brain, as the Elephant, goes two yeers with young;) but they are wholſome Food, and healthy Medicine, prepared and adminiſtred in due ſeaſon. Not Almanack-diſcourſes, calculated for any ſingular Meridian of Perſons, Ends, or Humours; but for the general elevation of the Pole of Vertue; for the common good of Chriſtian Converſation.

Read them then, but with ſuch a grain of ſalt as intimated, and thou ſhalt light off from them like a laden Bee, the hive both of thine head and heart enriched from this flowery garden: ſo ſhalt thou return home unto thy ſelf, like a ſtor'd Merchant from the Iſles of Spices, or the Golden Indies.

But if thou wilt be ſnarling at the Author, (bit by the mad dog of the Times) thou wilt but hurt thine own teeth: if thou wilt needs be juſtling againſt his firm ſides, thou wilt endanger thine own empty pitcher: For all Apollo's Quire, the whole Lettered Commonwealth, have deſervedly already crowned him, * παντοίης ἀρετῆσι κεχαρμένον: To which if thou ſubſcribeſt, thou doſt thy ſelf an honour. But, not to tell you of a Banquet, and make you Tantalize, I draw toward a Cloſe.

* That is, ſwallowed up, as it were, of Learning and all kinds of Vertue.

For

For the Publiſher, no great matter whether known to thee, or not, ſo this be, That he hath been faithful to his Vndertaking: wherein, hadſt thou but ſeen the dark Originals, thou wouldſt (perhaps) have readily enough acknowledged, That 'tis no leſs honour to Redeem, then to Create: and, as Eraſmus *ſometime ſaid, touching his Edition of Saint* Jerome, Tantum operis in Emendatione, quantum ille in Compoſitione; *that there's almoſt as much travel in the Reſtitution, as the Author ſpent upon his Compoſition.*

In Præfatione in Editionem Jeronimi.

The Book, indeed, is ſomewhat ſlender, (like the encouragements of Learning;) yet a childe capable of growth, if any thing well uſed abroad; if it be eſtimable: Iewels of value may be vented ſingly: if otherwiſe, the Greek Proverb *is prevented;* Μέγα βιβλιον, μέγα κακόν, *That a great Book is a great Miſchief:* Pro captu Lectorum habent ſua fata Libelli. *Such Books (like the beſt liquors) may be wronged by foul veſſels: Yet, if not too much tainted, this (I dare ſay) will cleanſe and ſweeten the veſſel of that heart receives it. Theſe holy waters, I will not parallel with thoſe of the well of* Bethlehem, 2 Sam. 23. *(though not a little long'd for, nor fetch'd without ſome danger; and therefore thus* poured out unto the Lord:) *but (methinks) ſomewhat they reſemble* Samſons *Riddle,* Judg. 14. *ſave onely, as many yeers, well neer, as he ſet days, being unreſolved; which none could hitherto perfectly unfold, till at length,* plowing with his heifer, *meeting with ſome of his own Manuſcripts, and long acquainted with his* Genius, *I have untied the Knot, How* out of the eater came forth meat; *for he was* Heluo Librorum, *voracious onely of his books; whence came forth meat of ſpiritual nutriment, nouriſhing to eternal life: And,* out of the ſtrong came forth ſweetneſs; *that is, out of his ſtrong Abilities, both of Grace and Nature, the ſweets of plauſible and profitable Inſtructions.*

* Τὸ, μικρὸν βιβλιον: now adays, ofs a ſmall Book, is a grand Evil.

Judg. 14.

An Account of the Editor.

And now all the recompence I beg of God, is, (for my ſelf and others) not any change of raiment, *but of ſinful habit,* Davids *change of heart,* Pſal. 50. 10. *Such Publike good, is the ſole ſcope my Labours; in a contented ſelf-denial, burying mine own poor Notions, thus to revive His, as a far more eminent and eligible good. I, He was the wiſe Builder; I have but ſet a Bill upon the door, or at moſt, onely let the Houſe: He was the Fountain head; I but the*

Conduit-pipe that truſtily delivers the ſame waters; yet perhaps ſomewhat cleared in the Running: He was the expert Husbandman; I but one of the Reapers: He the accurate Limner, that drew ſo to life; I but withdraw the Curtain, and preſent you the fair Portraicture: He the Archinaupegus, *the unimitable Ship-wright that built this Ark of God; I but the careful Pilot, thus to Lanch it forth into the Main. And if it ſhall ſcape ſhipwrack in theſe ſtormy days, and God but proſper the Adventurers; there may be an endeavour of a further Voyage: which I ſhall crave of him, in the Authors own cloſe of every Sermon;* Det Deus ut perficiam, *God grant that I may perfect it: which ſecond with thy Prayers for*

The Churches, and Thy faithful ſervant

in the LORD,

EDWARD SPARKE.

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In this Table are 109 ſeverall Heads of Practicall Divinity.

THE FIRST SERMON.

GEN. 16. 1.

Now Sarah Abrahams wife bare him no children.

IN this Chapter is deſcribed the birth of *Iſmael*, begotten of *Hagar*, *Sarahs* handmaid: and it is a memorable ſtory, as in many reſpects, ſo eſpecially in that of the Apoſtle, *Gal.*4.24, making an Allegory of that aboliſhment of that Legal ſervitude and bondage under the Old Teſtament, by Chriſt under the New: the bond-woman and her ſon were caſt out; and now we are not ſons of the bond-woman, but of the free, as the Apoſtle there ſheweth. Gal. 4. 24.

The Chapter hath four parts.

1. The marriage of *Abraham* and *Hagar*, in the three firſt verſes.

2. The viſiting of *Hagar* upon her conceiving; the jar that it cauſed between *Abraham* and *Sarah*; together with *Hagars* flight upon her correction, verſ.4,5,6.

3. The Angels coming unto her, and perſwading of her, after the diſcovery of the cauſe of her flight, to return to her Miſtreſs, and to ſubmit her ſelf unto her; and his prediction concerning the childe ſhe went withal, to the 13 verſe.

Laſtly, the obedience of *Hagar*, together with the birth of *Iſhmael*, to the end of the Chapter.

For the firſt part, which contains the marriage of *Abraham* and *Hagar*, there is ſet down, *The firſt Part.*

Firſt, the occaſion of it; *Sarah* had yet born no childe to *Abraham*, and ſhe had a handmaid by whom ſhe thought ſhe might have a childe.

Secondly, the cauſes of the Marriage. Firſt, *Sarahs* complaint that God had reſtrained her from bearing. Secondly, her advice to her husband to go in to her maid. Thirdly, her deſire and hope of

 iſſue,

Iſſue: *If perhaps I may obtain children by her.* Fourthly, the yeelding of *Abraham* to this motion.

Thirdly, is conſiderable the manner of knitting this Marriage: *Sarah took Hagar, and gave her to her husband Abraham, to be his wife.*

Laſtly, the circumſtance of time is conſiderable: *after that Abraham had dwelt ten yeers in the land of Canaan.* (I ſpare the diviſion of the other parts of the Chapter, till we come to them.)

For the firſt, it contains the occaſion.

1. *Sarahs* not having born children.

2. A means ready at hand to ſupply that defect, by means of one that was her ſervant.

Hagar deſcribed.

She is deſcribed,

1. From her condition, an handmaid.
2. Her country, an Egyptian.
3. Her name, *Hagar.*

For the former clauſe, *Sarah Abrahams wife bare him no children: Sarah Abrahams wife:* there may be ſomething in it, that ſhe is not onely called *Sarah,* but *Abrahams wife.*

Sarah why called Abrahams wife.

Firſt, *Ad diſtinctionem*, to diſtinguiſh her from that wife which is ſpoken of at the third verſe: *For Sarah gave Hagar to Abraham to be his wife.* (But the difference of wives and concubines, who alſo were called Concubines, we ſhall ſhew, God willing, when we come to that verſe.)

Secondly, ſhe is ſtiled *Abrahams wife, In honorem*; and it is no mean honour to her to be the wife of ſo worthy a man as *Abraham* was, ſo renowned for all kinde of vertues, with whom great Princes came up to confederacie, as we ſee in the fourteenth Chapter, and who was accounted as a Prince of God amongſt them, Chap. 28.

Obſerv. 1. *Conjugal reputation is to be mutually preſerved.*

A worthy husband is a great credit to the wife.

Abimelech calls *Abraham, The veil of Sarahs eyes*, Gen. 20. 16. There be many interpretations of that place; amongſt the reſt, this is one, That he was *Ornamentum oculorum.* He was an ornament unto her: and certainly nothing that a woman can account a greater ornament unto her, then to have a wiſe, underſtanding, vertuous husband. It is ſaid in the Law, that *Uxor fulget radiis Mariti*; a wife ſhines by the beams of her husband; the more excellent he is, the more honour to her: What an honour to the Church, to have God to be her husband! *Iſai.* 54, the Prophet tells the Church that ſhe *ſhall not be aſhamed or confounded, nor remember the reproach of her widowhood.* Why? *For thy Maker is thy husband.* How doth the Spouſe in the *Canticles* triumph in her husband Chriſt! it was both her reckoning and honour, that he was *the chiefeſt of ten thouſand.* *Ezek.* 16, the Prophet ſaith, The *renown* of the Church *went forth among all the heathen for her beauty; for it was perfect, through my comelineſs which*

Iſai. 54. 4.

Ezek. 16. 14.

which I had put upon thee; and ſo for that among us, when Saint *Paul* ſaith, 1 *Cor.* 11. 3, that *the man is the head of the woman*, a Head. In the Hebrew, men are called אנשים, and women נשים: ſome ſay of נשה, which is to forget, becauſe the woman is more forgetful then the man, who is called ſometime זכר, from his memory: or elſe *per Aphæreſin* men *Anaſhim*, women *Naſhim*, becauſe the man is the Head of the woman: now a Head is not onely put for ſuperiority, but for excellencie: So that we may ſay, A husband is the excellencie of his wife, he puts an honour upon her. What an honour was it to *Ruth*, to be the wife of ſuch a worthy man as *Boaz* was! all the people reſpected her for his ſake. And *Abigail* was ſenſible of the advancement that ſhe ſhould have by becoming *Davids* wife; not ſo much in regard of his greatneſs, for at that time he was under perſecution, as in regard of his goodneſs, 1 *Sam.* 25. 1 Sam. 25.

And even ſo on the other ſide, a good wife is a great honour to her husband. *Solomon* ſaith, *Prov.* 12. 4, that *ſhe is the crown of her husband*: as on the other ſide, ſhe that is naught *makes him aſhamed, and is as rottenneſs in his bones.* And ſo, *Prov.* 31. 10, it is ſaid of the good woman, that *her price is far above rubies*: and verſ. 11, *the heart of her husband truſteth in her ſafely*: and verſ. 12, *ſhe will do him good, and not evil, all the days of her life*: mark, (ſaith one) *all the days of her life.* It is a happie thing where a wife doth good to her husband ſo long as he lives; but a vertuous woman will do good to him as long as ſhe lives; out-living him, ſhe will carry her ſelf ſo, that he ſhall be honoured by her carriage, even in his aſhes. Again, verſ. 23, it is ſaid, *Her husband is known in the gates, when he ſitteth among the elders of the land*: She takes ſuch care for his apparel and ornaments, that every one looking upon him, ſees how happie he is in ſuch a yoke-fellow, that is ſo ſollicitous for his credit, and ſo is he credited by her. Prov. 31. 10. *A good wife and husband are a mutual credit.*

I wiſh that this care were found between men and their wives, that they would endeavour to credit each other, that the wife might be honoured for the husbands ſake, and the husband for the wives ſake. What credit had *Abigail* by her husband? and what credit had *Job* by his wife? Could things be kept within doors, it were another matter; but they flee abroad, and the husband is diſcredited ſometimes by the wife, and ſometimes the wife by the husband, and they are aſhamed to be known of each other. A heavie caſe, God knows! I would it were as eaſily amended, as it is deplored. *Application*

Laſtly, ſhall we ſay that ſhe is ſtiled *Abrahams wife*, that we might take knowledge, that as *Abraham* had his tentation in the former Chapter, ſo the wife hath hers in this. He was troubled becauſe he had no childe, and diſcovered ſome infirmity, which yet God took not advantage of, but ſatisfied his fears. And now his wife is troubled: ſhe had taken knowledge of the promiſe, but yet ſeeing the *Laſtly, why ſtiled* Abrahams *wife.* *Obſerv.* 2. *Tentations incident unto both ſexes.*

time deferred, and that it was not ſaid expreſly, that though *Abraham* ſhould have ſeed, yet he ſhould have it by her, and therefore bethinks her ſelf of a courſe. Thus man and wife may have their turns in tentation, the one may be exerciſed as well as the other; and God in his wiſedom will have it ſo, that they may be a mutual comfort to each other under their afflictions: *Elkanah* the husband was ſo to *Hannah* his wife, when ſhe was troubled for her barrenneſs, and vexed with the inſultation of her colleague, 1 *Sam.* 1. And the wife of *Manoah* was ſo to him, when he was troubled in that he had ſeen the Angel, and thought therefore he ſhould die, *Iudg.* 13. ſhe raiſeth up his ſpirits, and puts him in heart again by her wiſe ſpeeches.

1 Sam. 1.

Judges 13.

Application A miſerable thing it is, when he that ſhould *dwell with his wife as a man of knowledge* (as Saint *Peter* ſaith) cannot comfort his wife in her trouble, or elſe regards not to do it, but leaves her to pine away in her grief: and alſo when a wife ſeeing her husband in affliction, ſhall have no compaſſion of him, nor ſpeak comfortably unto him; nay, by her frowardneſs, adde to his vexation, as we ſee in *Iobs* wife, who was not μίλος, but βέλος, as *Baſil* of Seleucia ſaith; not for a member of him, but a dart and weapon againſt him, even to wound his heart, and to upbraid him with his uprightneſs, yea, and to put him on to *curſe God and die.* He had cauſe to have ſaid of her as he did of his viſitors, She was a *miſerable comforter.* Saint *Auſtin* ſaith of an evil, *Quanto interius, tanto acerbius*; The more inward, the more dangerous: and when the miſchief lieth thus deep between man and wife, how grievous is it! That Father knew not how better to reſemble an ill conſcience, then to ſuch an unequal yoke-fellow. 'Tis the main comfort of marriage, to draw the yoke equally; but when it is otherwiſe, it makes ſhackles of a golden chain. But to go on.

Basil.

S. Auguſtine.

It is ſaid, *She bare no children to him.* There is ſome diffe rence in the reading, as *Muſculus* obſerves: but as he well ſaith, it muſt be read according to the Hebrew, לֹא יָלְדָה; that is, *ſhe bare no children.* For whom ſhould wives bear children, but to their husbands? For a married wife to have children by others, or to entitle their husbands to thoſe children which others have gotten, what a fearful violation is this of the marriage-bed! what an abominable ſin againſt God, againſt the husband, againſt her own ſoul, againſt humane ſociety! Too many ſuch offenders there be in this kinde, of all ſeveral ranks? and certainly, were the water of jealouſie now to be uſed, as of old, *Numb.* 5, it would diſcover a great deal of falſe dealing, and detect many an unchaſte piece, that like her in the *Proverbs*, *wipes her mouth*, and ſaith there is no ſuch matter.

Muſculus.

Numb. 5.

Oh in the fear of God, let wives take heed of this precipice, and husbands alſo; let them know, *Marriage is honourable*, ſo the bed be kept *undefiled*: let them onely know each other, and ever *poſſeſs their veſſels in holineſs.*

But

But there will be fitter occaſion to ſpeak of this hereafter, and therefore I now come to examine the Reaſons why it is ſet down here, that *Sarah Abrahams wife did not bear him children*: and I finde theſe Reaſons given.

Tranſition to the Reaſons.

Firſt, it was to ſhew how God exerciſed the faith of *Abraham*, who though he had given him promiſe of ſeed, yet delays for a long time the accompliſhment of that promiſe. This is S. *Chryſoſtoms* Reaſon upon this place: Therefore (ſaith he) are thoſe words uſed, *Sarah bare him no children*, that we might ſee, that after ſo great promiſes made, and ſo many aſſurances paſſed, and yet the thing not done, nay, πάντα ἐναντία, that all things ſeemed to go contrary, yet *Abraham* ſtill believed: οὐκ εἶδε τὰ τῆς φύσεως παλίμματα, *he looked not at* the ſecrets or impediments of nature, but ſtill truſted in God, and waited on him, as knowing whom he had believed. The performance doth not always hold the promiſe by the heel, as *Iacob* did *Eſau*; for where were then the trial of a mans faith? Faith is *the evidence of things not ſeen*: for, *Quod videtur, ſciri potius quam credi dicitur* (ſaith S. *Greg.*) Whatſoever is ſeen, is rather ſaid to be known then believed. And it is the true work of faith, to wait for what God hath promiſed you, though there be no likelihood, in the judgement of fleſh and blood, that it ſhould be performed. *Joſeph* had preſages of his advancements in his dreams, and they even ſo many promiſes of God unto him; and yet we ſee how long it was ere this took effect: yea, God concealed from himſelf the time, though he was able by the ſpirit of Prophecie to inform the Butler of his reſtauration; but ſtill he held himſelf to God, and waited the iſſue. And ſo *David* had a full promiſe of the kingdom of *Iſrael*, yet we know how long God held off, and what danger he waded thorow before he got to the ſhore: this interim was the time of the exerciſe of his faith. So it was with the children of *Iſrael* in their ſervitude in *Egypt*, and likewiſe in their captivity in *Babylon*; God deferred them till the laſt moment of time, that their faith might have its due employment. I know that *Solomon* ſaith, *Hope deferred is the fainting of the ſoul*; and his father *David* is at his *Uſquequo, Domine? How long, Lord?* Pſal. 13. and many of Gods ſervants are at that of Saint *Auſtin*, *Quare non modo, Domine?* Why not now, Lord? why not preſently? and ſometimes in their weakneſs are apt to queſtion Gods truth, as *David* ſaith, he *ſhall verily fall one day by the hand of Saul*, and to conſtrue Gods delays abſolute denials; or if they dare not charge his Truth, yet they begin upon his deferring to doubt of his Goodneſs and Love unto them; God hath *forgotten to be gracious, and hath ſhut up his loving kindneſs in diſpleaſure.*

S. Chryſoſtom in locum.

Obſerv. 3. Patience and attendance upon God, is ever well rewarded. S. Gregory.

Auguſtine.

But now in ſuch a caſe, we muſt take heed of giving way either to our own corruption, or Satans ſuggeſtion, or to joyn in both together, when bleſſings promiſed are delayed, to overthrow our faith, to queſtion Gods power, Gods truth, Gods goodneſs. We muſt know, that Gods *arm is not ſhortened*, and he is *Truth*; *Heaven and earth ſhall* periſh,

Application

periſh, *before one jot of his word* fail: and he is as good as ever he was, *abundant in goodneſs and truth*, though in his wiſedom he do not ſatisfie our deſires preſently. We muſt know, that as he is a powerful, and a true, and a good God; ſo he is a wiſe God, and he knows beſt what makes moſt for his glory and our good. There is nothing left us, but to pray, and believe, and wait; and *he that believes will not make haſte*, Iſai. 20. It becomes not us to appoint God the time, or the means, or the manner of his performing: it was one of the great ſins of the *Iſraelites*; הירשנו יהוה, they *limited the Almighty*; and this is one way of limiting him, to ſet him a time: now ſaith God, *Who will appoint me my time?* Jer. 49. It becomes us, I ſay, to wait, not force the Lord: and, *wait patiently for him*, ſaith *David*, Pſal. 37. 7: and, *Lam. 3. It is a good thing that a man ſh ould hope, and quietly wait for the ſalvation of the Lord.* That ſpeech of *Jehoram* was fitter for an Atheiſt then an Iſraelite; *Why ſhould I now wait for the Lord any longer? 2 King. 6. 33.* Gods people have been wont to ſpeak in another manner: *I waited patiently for the Lord*, Pſal. 40; and *Job* ſaith, *Though* God *kill him, yet* he *will truſt in him*, Job 13. 15. And certainly there is nothing loſt in the cloſe, by waiting upon God; the *ſeed of Jacob* ſhall not *ſeek him in vain*, Iſai. 45. *They ſhall not be aſhamed that wait for me*, Iſai. 49. *Though the viſion tarry* (ſaith *Habakkuk*, Chap. 2. verſ. 3.) *wait for it, for it will ſurely come.* He who cannot lye hath promiſed it, and the end will certainly be conſolation.

Iſai. 20. 16.

Jerem. 49. 19.

Lam. 3. 26.

Pſal. 40 1.

Iſai. 49. 23.

A ſecond Reaſon of theſe words is (ſaith another) becauſe God would ſhew, that whenſoever *Abraham* and *Sarah* ſhould have that ſeed which was promiſed, it ſhould be *ex gratia, non ex natura*; nay, it ſhould be, not natural, but miraculous; for ſhe was now ſeventy five, and *Abraham* was eighty five, & yet it was longer deferred: when therefore it ſhall be effected, it ſhall be Gods miraculous power.

Obſerv. 4. *Straits and exigents ſhould never cauſe our diffidence.*

God often defers, and ſuffers things to come to an exigent;

Inſomuch that they be, ſaith S. *Chryſoſt.* καὶ ἀνθρωπίνῳ ἀκολουθίαν ἀδυνάτα, impoſſible, according to humane reaſon and diſcourſe, that he may manifeſt his own divine power, when nature is nonplus'd. This we ſee in the three children, who were bound and caſt into the midſt of a fiery furnace ſeven times heated: he could have freed them before, but he would make way for a miracle: They ſhall walk in the midſt of the fire as in a cool arbor, ſaith Saint *Baſil*, and when they come out, not ſo much as the ſmell of fire ſhall be found upon them. So in *Daniel*, he ſuffers him to be caſt into the lions den, that he may work a miracle in preſerving him among thoſe fierce companions, who, as is ſaid, were kept hungry, that they might be more greedy of their prey. And ſo he ſuffers *Jonah* to be caſt into the ſea, and to be in the belly of the whale three days, for the manifeſtation of his miraculous power. And our bleſſed Lord on purpoſe did defer that

Baſil.

turning

turning the water into wine till all the wine was ſpent, that he might do a miracle, and manifeſt his glory, as it is *John* 2. 11. And ſo he deferred on purpoſe to come to *Bethany* till *Lazarus* was dead and buried, and had lain ſo many days in the grave; the end was, the glory of God, and that the Son of God might be glorified thereby, *John* 11. 4. And ſo he did not deliver *Paul* and his company till all hope that they ſhould be ſaved was taken away, *Acts* 27. 20.

Joh. 2. 11.

Joh. 11. 4.

And as God doth it thus for the manifeſtation of his power, ſo for the increaſe of mens thankfulneſs: for when they reflect upon their former condition and eſtate wherein they were, that it was hopeleſs, and that all natural means were unavailable, and that then God clave to their reſcue; that muſt needs oblige them the more unto him, and make them acknowledge him the ſole Benefactor, and their ſoul the Altar, erected *Jovi liberatori*, to their Almighty Deliverer. When *David* conſiders how God did bring him out of the pit, out of that *horrible pit*, in the bottom whereof he ſtuck in *deep mire and clay*, he cannot but break out into the praiſes of God.

Now for the Uſe of this.

Whenſoever things grow to an extremity; when we ſee matters in a Kingdom come to a ſhrewd pinch; and in our own particular, if we finde things come neer an extremity, and that in the judgement of man there is no outlet to be hoped for: yet let us not throw away the ſtaff of our confidence; God is All-ſufficient, he comes in at a dead lift, and he is able to turn things in a moment, and to give us days of rejoycing for our long days of mourning. And if it ſhall pleaſe God to bring things thus to paſs, let us be ſure to reflect upon our ſelves the duty of thankfulneſs; and if his favour have been in a fire, let not our thankfulneſs be in a froſt: we may learn both theſe from *Abraham*, in that paſſage of ſacrificing his ſon; he went to the place appointed, he made ready the wood, he bound his ſon, he laid him upon the pile, and he was now fetching the blow: here was an hard exigent: What ſupported him in this, even to the laſt? His faith in Gods power, *that he was able to raiſe him from the dead, and to reſtore him again unto him*, Heb. 11. And when God ſtayed his hand, and is ſatisfied with what he had done (for, *Affectum requiſivit, actum negavit*, ſaith my Author; God required the affection, but refuſed the Action;) becauſe *Iſaac* is ſpared, a ram ſhall be offered; and he will give a name to the place, that ſhall be a memorial to all ages, of Gods mercy, and his thankfulneſs, *Gen.* 22.

Application

Heb. 11. 19.

Gen. 22. 13, 14

A third Reaſon may be given, why this is remembred, that *Sarah* was ſo long before ſhe bare a childe to *Abraham*; *viz.* hereby God did provide for the honour of *Abraham*: for uſually the great works that God works in the behalf of his ſervants, raiſeth their rate in the world, and makes them more eſteemed and reverenced, as the favourites of the Almighty: When the world ſhall take knowledge that God gave him a ſon at ſo great yeers, this will raiſe him in their opinion

Obſerv. 5. *Faithful expectation heightneth the bleſſing and honour of ſuch waiters.*

opinion; and they will conceive him to be no ordinary man, that hath ſuch an extraordinary favour ſhewn him, that God is even pleaſed to work a miracle for him. When the Nations about take knowledge of thoſe many ſucceſſions of judgements that God plagued *Egypt* withal for oppreſſing his people, and of the ſtrange way he made them thorow the ſea, and drowned their enemies; *Rahab* tells the ſpies, *Joſh.* 2, *their heart did melt, and they were afraid of them, and there was no courage left in them to oppoſe them:* they thought them beloved of God, and therefore not to be medled withal. When the Perſians ſaw what God had done for the Jews, how he had ſecured them, and brought their greateſt adverſaries to execution, it is ſaid, *Eſth.* 8, *Many of them became Jews; for the fear of the Jews fell upon them.* When God had ſhewed that wonderful work in the preſervation of *Shadrach, Meſhach* and *Abednego*, in the ſight of *Nebuchadnezzar* and all his Princes; it ſo affected *Nebuchad-nezzar*, that he doth not onely call them *the ſervants of the high God*, Dan. 3; but he promotes them in the Province of *Babylon*. *David* (Pſal. 86. 17.) deſires God to ſhew a token of his goodneſs towards him, *that they which hate him may be aſhamed*, that they may change that flat and baſe account they had of him, and might take knowledge that the Lord was his God. And ſo (*Pſal.* 90. 16.) *Moſes* prays, *Let thy works be ſeen towards thy ſervants, and thy glory upon their children*, that others might take knowledge of it, and might confeſs they were beloved of God. When God was pleaſed to work thoſe great works at Chriſts paſſion, the ſhaking of the earth, and darkening of the ſun, the Centurion *feared greatly, and ſaid, Truly this was the Son of God,* (*Matth.* 27. 52. and, *Luke* 23. 47, *Certainly he was a righteous man:* and in the next verſe, *Others alſo ſmote their breſts, and returned*; they went away with another minde then they came, and had a better conceit of Chriſt then before. When God was pleaſed, upon the prayer of that Chriſtian Legion in the Army of *Aurelius*, to give rain, and to diſcomfite the enemy by thunder and lightning; the Emperour, that thought courſly of them before, now hath a worthy opinion of them, and ſends to the Senate at *Rome*, (as you ſhall finde his Letter in *Juſtine Martyr*, 20 *Apol.*) relating what was done, and charging that none ſhould be injurious to Chriſtians; for they might be a great ſafeguard and protection to the State.

Joſh. 2.

Eſth. 8 10.

Dan. 3. 26.

Luke 23. 47.

Juſtin Martyr. Apol. 20.

For the Uſe of this.

Application When we ſhall obſerve men truly to be good, and make conſcience of their ways, and that God is pleaſed in ſome ſpecial manner to bleſs them, and to do ſomething for them out of the common road; let us take ſuch knowledge of it, as that we reverence them the more, and have the higher eſtimation of them, yea, even ſeek their favour, as they who are like ſooneſt to prevail with God for us. When the people ſaw what power *Samuel* had with God, they intreat his prayers. In the Courts of Princes, thoſe whom they are pleaſed

pleaſed to grace moſt, are ſooneſt ſought unto, to be ſollicitors and inteceſſors for others. And ſo *Pharaoh* ſought to *Moſes* and *Aaron*, when he ſaw what they were enabled to do. And ſo the Iſraelites ſought to *Moſes*, and relied much upon his mediation. And ſo much for the former clauſe.

We come now to the ſecond, which ſpeaks of the inſtrument which *Sarah* is purpoſed to uſe, to help this defect of hers in childe-bearing, by a certain party that belonged unto her; who is deſcribed.

1. From her condition, *an handmaid.*
2. Her country, *an Egyptian.*
3. Her name, *Hagar.*

Firſt, for her condition, *an handmaid.* The Hebrew word is שִׁפְחָה; and the 70 render it παιδίσκη, *famula*, a maid-ſervant or handmaid. In all times ever ſince the fall, there have been Maſters and Servants, Miſtreſſes and Maids. *Abraham* had his ſervant *Eliezer*, and *Sarah* her handmaid *Hagar*. In the fourth Commandment, Maſters are enjoyned to teach that their ſervants keep the Sabbath. The Angel in this Chapter wiſheth *Hagar* to humble her ſelf under her Miſtreſſes hand. In the New Teſtament, ſervants are commanded to obey their maſters; and maſters are charged to do that which is equal to their ſervants, *Eph. 6. Col. 3.* The deareſt Saints of God in all ages, have been, ſome in the place of maſters, ſome of ſervants. Many Parables doth Chriſt teach, from the power that maſters have over their ſervants, and the ſubjection that ſervants yeeld to their maſters. Laſtly, many promiſes hath God made both to maſters and ſervants, that conſcionably perform the duties of their place; and many thr eatnings are found againſt ſuch as are negligent therein: ſo that the relation certainly, cannot juſtly be queſtioned.

Obſerv. 6. *The antiquity and lawfulneſs of domeſtical relations. Civil relations lawful.*

The Anabaptiſts will have no difference between maſters and ſervants; all are a like, ſay they: and ſome of their reaſons, for this unreaſonable opinion, are theſe.

The Anabaptiſts Objections.

1 *Ob.* Firſt, maſters are either Infidels, or Chriſtians; and ſo ſervants: if maſters be infidels, and ſervants Chriſtians; how unfit that Chriſtians ſhould be ſervants to infidels? and if both be chriſtians, they are brethren, and brethren are equall.

Object. 1.

Sol. But we anſwer, rule and ſubjection, are things of civill policy; and ſerve to the outward preſervation of Church and Commonwealth, and family, in the world; but faith and piety, and ſuch graces, are inward matters of the ſoul, tending to the better life: theſe being thus different, one that is excellent in the one, may be inferiour in the other: though there be an equality, in regard of ſpirituall things; there may be a diſparity, in civill and temporall matters.

Sol.

2 *Object.* It is againſt nature for one to be ſervant to another; it is ſaith Saint *Auguſtine*, *non ex natura, ſed ex culpa.*

Object. 2. *Auguſtine*

Sol.

Sol. *Sol.* admit, that in innocency there ſhould have been no ſuch ſubjection, as now there is; yet it is not now againſt that order and courſe, wherein God hath now ſetled man. God hath turned many puniſhments of ſinne, into bounden duties; as the ſubjection of the wife to the husband, and a mans eating bread in the ſweat of his browes.

Object. 3. & *Sol.* 3 *Object.* It is the prerogative of Chriſtians, to be all one, *Gal.* 3. 28. *Sol.* It is true; and ſo they are as members of Chriſt, which is a ſpirituall body; but not as they are members of a politique body; a politique inequality, not againſt a ſpirituall equality.

Object. 4. & *Sol.* 4 *Object.* Subjection is againſt the liberty which Chriſt hath purchaſed for us.

Sol. I Anſwer, it is not; for that liberty is from that curſe and rigour of the morall Law; and from the judiciall part of the law, from ſin and Satan, and hell and damnation: But not from ſuch degrees which God hath eſtabliſhed between man and man, for the good of mankinde: And therefore we ſhall finde the *Apoſtles* preſſing upon chriſtian ſervants, ſubjection; and an honouring of the Goſpell, by ſubjection: And Saint *Cyprian* will tell us that, *ſervi cum crediderint, plus dominis carnalibus ſervire debent: Believing ſervants ought to do the better ſervice.*

Object. 5. 1 Cor. 2. 3. & *Sol.* 5 *Object.* Laſtly, they ſay, we are expreſsly forbidden, to be the ſervants of men: 1 *Cor.* 2. 3.

Sol. To be a ſervant, there, is not ſimply to be in ſubjection to an other; but τῶν ἐπιθυμιῶν δουλεύειν; ſo to ſerve the will and pleaſure of man, as that we are willing to ſerve and pleaſe him, in any thing; though offenſive to God; as Saint *Chryſoſtome* ſhews fully, upon that place. Such indeed are Ἀνθρωπαρέσκοι, men-pleaſers, and the ſervants of men.

Chryſoſtom

Well then for the Uſe:

Applicat. Let thoſe that be in the condition of ſervants, ſerve their maſters honeſtly, and faithfully: Let them do what they do, for conſcience ſake; looking higher then their earthly maſter, even to him to whom they muſt be accountable for their ſervice; ſuch an one will be as faithfull at *Lygorn*, as at *London*; as well when his maſters back is turned, as when his eye is upon him; he will fear his maſter in his heart; he will ſeek the good of his maſter; he will be ruled by him; he will hearken to his inſtructions; he will be faithfull in his buſineſs, in his ſecrets; he will cover his infirmities. It is rare, I confeſs, to finde ſuch current conſcientious ones; who have ſuch, let them reſpect them, and be kinde unto them; for certainly they have a great treaſure.

Secondly, For her country, ſhe was an Egyptian. That conceit which one of the Rabbins hath, that ſhe was *Pharoahs* daughter: though *Lyra* incline unto it, hath no reaſon for it; and therefore is rejected by *Paulus burgenſis*: ſhe was an Egyptian maide: and it is like, one of thoſe whom *Pharoah* is ſaid to have given unto *Sarah*: *Gen.* 12. 16. Gen. 12. 16.

Now

Now in that ſhe came into Canaan with *Sarah*, it is like, as *Philo* the Iew ſaith, that ſhe was converted by being with *Abraham* and *Sarah* while they ſtayed in *Egypt*; and ſo might come along with them, when they came for *Canaan*; How attractive, and what a loadſtone Religion is, I have ſhewed you heretofore: many of the *Egyptians* went from their own country, with the *Iſraelites*: *Exod.* 12. And we ſee how *Ruth* was wrought upon by the converſation of *Naomi*, that ſhe comes with her into the Land of *Iudah*. The *Apoſtle* wiſheth Chriſtians to walk wiſely in regard of thoſe that were without. And Saint *Peter* wiſheth them to whom he writes, to have their converſation honeſt amongſt the Heathen, that they might be brought to glorifie God: And he makes it poſſible for the believing wife, to convert the unbelieving husband, by her converſation. Saint *Alban* was converted by obſerving the pious courage of a chriſtian ſouldier. And *Iuſtin Martyr* tells how the godly converſation of Chriſtians wrought upon him.

Exod. 12.

Obſerv. 7. *Religion is the moſt attractive, loadſtone.*

And for the Uſe:

It ſhould teach us, that when we come into ſtrange places, or into ſtrange countries, amongſt ſuch as be prophane, or heatheniſh, we be carefull of our waies; for certainly there is great power in this, to doe good upon them; Words will not doe ſo much, as godly and pious actions; which are Ἀναντίῤῥητοι συλλογισμοι, ſaith *Chryſoſtom*, unanſwerable Syllogiſmes: on the other ſide if our courſe be lewd, how do we diſhonour God; and cauſe the name of God to be blaſphemed in *Gath*, and in the ſtreets of *Aſcalon*; and ſet men further off from their converſion! For how ſhould they like that way that is attended with ſo bad actions? If it be true, the power of it will be ſeen in mens converſation.

Application

Secondly, *Muſculus* notes an other thing, that it was a great providence of God, that *Sarah* ſhould bring the *Egyptian* maide along with her into *Canaan*; that as oft as ſhe looked upon her, ſhe might remember the great danger ſhe was in in *Pharaohs* Court; and how miraculouſly her chaſtity was ſecured; and ſo might be ſtirred up to a daily thankefulneſs, for ſuch a great mercy: and the ſame Author makes the uſe of it; that we ſhould obſerve the paſſages of Gods providence towards us; remember them, be thankfull for them; for he doth his works ſo, that they ought to be had in continuall remembrance; our memories are fraile and leaky; they do παραῤῥυεῖν; they do, as the *Apoſtle* ſpeaks, run out like ſieves; ſome bleſſings are ſo great, as that, *magnitudo non ſinit excidere*, (ſaith *Seneca*;) that their greatneſs permits not a ſlip from us; yet we make a ſhift to forget them; (as the Spaniſh invaſion, and gun-powder treaſon:) if at all we remember them, we are but ſlenderly thankfull for them: And therefore no wonder, though God hold his hand, as unwilling to caſt his ſeed into ground that yieldeth him no better increaſe: increaſe ſaid I? Nay when he requires

Obſerv. 8. *Gods Providence is ever ſtrictly and gratfully to be obſerved.*

but thankfulneſs; and yet he cannot have this intereſt: And therefore no wonder though he take away the principall; but of this heretofore.

For the laſt thing, her name; in Greek Ἀγὰρ; In the Arabian tongue, a fugitive or relapſed ſtranger, from גר גור. It may be, from her were her poſterity called *Hagarens*, or *Hagarites*, 1 *Chron.* 5. Where the Greek tranſlates them παροίκους, ſtrangers. For the Allegory which Saint *Paul* makes of *Agar*, which he makes Mount *Sinai*, *Gal.* 4. we ſhall ſpeak of it afterwards: In the meane time, let us take heed of grieving the Spirit of God; for mentioning thoſe circumſtances; it is not in vain: They that deale in gold (ſaith a Greek Father,) will not neglect μίκρα ψήγματα, the leaſt ſylings; and the leaſt ſyllable in Gods word, is ſacred: he that thinks or ſaith otherwiſe, is profane and Atheiſticall.

1 Chron. 5. 10. Pſal. 39. 12.

Obſerv. 9. & *Applicat.*

Preached, *May* 5. 1641.

THE

THE SECOND SERMON.

GEN. 16. 2.

And Sarah ſaid unto Abraham, Behold now the Lord hath reſtrained me from bearing, &c.

THE laſt day (dividing this Chapter) we told you that in the three firſt verſes was ſet down the Marriage of *Abraham* with *Hagar*; and herein we obſerved four things. *The Introduction.*

1. The occaſion of it, in the firſt verſe.
2. The cauſes of it, in the ſecond verſe.
3. The knitting of the knot, in the third verſe.
4. Together with the fourth thing, The circumſtance of time, when this was done.

We have ſpoken of the Occaſion; now we come to the Cauſes of the Marriage, and they be four, ſet down in this ſecond verſe. *The four parts.*

Firſt, *Sarahs* barrenneſs.

Secondly, her advice to *Abraham*, to go in to *Hagar* her maid.

Thirdly, her hope to have a childe by her.

And fourthly, *Abrahams* approbation of this counſel.

For the firſt of theſe: *And Sarah ſaid, The Lord hath reſtrained me from bearing:* it is in the Hebrew, עצרני יהוה, *hath ſhut me*; for עצר is *clauſit, He hath ſhut up:* And ſo the 70 render it here, συνέκλεισε με, from κλείω, which is *claudo*, to ſhut: thence κλεῖς κλεῖδος for a key; and is uſed to ſhut up a place. Our Saviour bids a man, when he will pray, to enter into his chamber, καὶ κλείσας τὴν θύραν, that is, ſhutting the door, then to pray. And 1 *John* 3. *He that hath this worlds good, and ſees his brother in need*, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, *and ſhuts up his compaſsion*, or, locks up his bowels from him, *how is the love of God in him?* The phraſe of ſhutting up the womb is uſed, when it pleaſeth God to reſtrain the woman from bearing of children. *Gen.* 20. *God had cloſed up all the wombs of the houſe of Abimelech.* 1 Sam. 1. 5, it is ſaid of *Hannah*, that *God had ſhut up her womb.* *Job*, in his paroxyſm, wiſheth that *the doors of his mothers womb had been ſhut up*, Job 3. and *Iſai.* 66. 9, *cauſing to bring forth*, and *ſhutting of the womb*, are oppoſed. It is very well rendered in our Tranſlation, *God hath reſtrained me from bearing*, עצרני יהוה מלדת. And in this ſpeech of hers, Saint *The firſt.* 1 Joh. 3. 17. Gen. 20. 19. 1 Sam. 1. 5. Job 3. 10. Iſai. 66. 9.

Chryſoſtome. Saint *Chryſoſtome* would have us obſerve πόσα τῆ ῥήματος ἐμφάσις; that is, How emphatical the word is.

Obſerv. 1. *Of Fruitfulneſs and Barrenneſs God onely keeps the keys. God onely ſhuts and opens the womb.*

She maketh her want of children to be Gods work: (God hath reſtrained me:) and ſeems to ſay to *Abraham*, ſaith that Father, ὥσπερ ἡμεῖς ἐπὶ τῆς οἰκείας κλείομεν, καὶ ἀνοίγομεν: ἕτω καὶ ὁ δεσπότης ἐπὶ τῆς φύσεως ἐργάζεται; that is, As we uſe to ſhut and open our houſes; ſo God, that great Maſter of Nature, doth by the wombs of women, locks them or opens them, reſtrains them from bearing, or gives them the ability to bring forth children: and certainly it is his work to afford and ordain children: as he ſhut up the wombs in *Abimelechs* family, and the womb of *Hannah*; ſo he is ſaid to have opened the womb of *Leah*, *Gen.29*, and of *Rachel*, Gen.30.

Gen.29.31. and 30.32.

The Hebrews ſpeak of four keys that God keeps in his own power, and gives them not (as they ſay) to any Angels, no not to the Seraphims.

The firſt is the key of Rain, of which it is ſpoken, *Deut.*20.12, *The Lord ſhall open unto thee his good treaſure, the heavens to give the rain unto thy land in due ſeaſon.*

Pſal.104.28. The ſecond is the key of Food, of which it is ſpoken, *Pſal.* 104, *Thou openeſt thy hand, and they are filled.*

Ezek.37.12. The third is the key of the Grave, of which *Ezek.*37, *Behold, O my people, I will open your graves, and cauſe you to come up out of your graves.*

The fourth is the key of the Womb, (as you have heard before:) *God remembred Rachel, and opened her womb*, Gen.30.

Some have added to theſe four keys, the key of the Heart: for it is ſaid, *God opened the heart of Lydia, that ſhe attended to Pauls preaching*, Acts 16.14. But this is not one of the Hebrews keys, they mention onely the four former. And for the laſt, which is the key of the Womb, certainly it is in Gods own keeping. *Children are the inheritance of the Lord, and the fruit of the womb is his reward*, Pſal.127.

Acts 16.14.

Pſal. 127.3.

Now for the Uſe of this.

Application Firſt, it may teach man and wife, in the want of children, not to murmure againſt each other, and to chalenge each other of inſufficiency; for it is God that reſtrains the fruitfulneſs of the womb: and we ſee that thoſe that are in their youth and ſtrength, and moſt likely in the judgement of fleſh and blood, want iſſue; and why ſo? Becauſe God keeps this key. The Philoſopher ſaid, *Sol & homo generant hominem*; The ſun and man beget a man: but he looked not high enough; for children are the gift of God, as *Jacob* tells his brother *Eſau*, *Theſe are the children which God hath graciouſly given thy ſervant*, *Gen.* 33.

Gen.33.5.

Who takes not knowledge of the complaints and repinings that are between married couples in this kinde? Which are certainly unreaſonable and unjuſt, becauſe they chalenge each other for that which is not in their own power. We ſee how paſſionate *Rachel* is, and how ſhe ſeems to caſt the fault upon her husband; ſhe ſaith unto him,

him, *Gen.* 30. *Give me children, or elſe I die.* But he anſwers her very wiſely and fully, with a juſt acrimony and ſharpneſs: *His anger was kindled againſt her, and he ſaid, Am I in Gods ſtead, who hath withheld from thee the fruit of the womb?* And ſo ſometimes the husband is ill conceited of the wife: and thoſe unkinde murmurings Satan takes ſuch advantage of, that he puts them on to drink of ſtollen waters, and to try elſewhere, that they may be ſatisfied in their own ſufficiency; which is a fearful precipice, to ſin againſt God, and againſt their own bodies, and againſt the Marriage-bed, onely to give themſelves ſatisfaction.

Gen. 30.1.

A juſt Repre-henſion of ſeveral offenders.

Away then with querulous complaints againſt each other; and if it hath pleaſed God to reſtrain children, let them not upbraid each other, but love each other the more tenderly; and by mutual comfort eaſe the common grievance. S. *Chryſoſtom* obſerves of *Sarah* here, She did not lay any fault upon her husband, nor did he upon her: ὁ μὲν γυναικὶ λογίζετο τὴν ἀπαιδίαν; He upbraided her not with her barrenneſs; but ſhe honoured him, and he lovingly reſpected her. And the like we ſhall ſee in *Elkanah*, who gave unto his wife *Hannah a worthy portion, for he loved her; but the Lord had ſhut up her womb, and her adverſary provoked her, to make her fret:* He conſidered that ſhe was barren, and that ſhe was vexed for it by her colleague, and therefore he is the more kinde unto her; and when ſhe *weeps from day to day, and refuſeth her meat*, he *ſpeaks kindly unto her, Why art thou grieved? am not I better to thee then ten ſons?* Here was a loving husband indeed, 1 *Sam.* 1.

S. Chryſoſtom *in locum.*

1 Sam. 1.

Secondly, it may alſo ſtay that proud ſpirit of inſultation that is in many, who are apt, not onely to lift up themſelves above others, but to reproach them, if they have children, and the others barren. Why, do they conſider that it is God that reſtrains women from bearing of children; and dare they reproach them for that which is not in the power of their redreſs? This was *Peninnahs* fault in regard of *Hannah*; ſhe had children, and *Hannah* had none, therefore ſhe inſulted over her, and vexed her. Such hath been the corruption of peoples mindes in all times, that barrenneſs hath been accounted a reproach; therefore *Rachel* ſaid, when ſhe had conceived and born a ſon, that God had *taken away her reproach*, Gen 30. And *Elizabeth* the mother of the *Baptiſt*, ſaith (having conceived, *Luke* 1.) *Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.* But certainly it is an unjuſt reproach, nay it is irreligious; for it doth imply a denial, at leaſt a queſtioning, of that power and ſoveraignty that God hath over the conception and bearing of children.

Gen. 30.23. Luke 1. 25.

Thirdly, if God reſtrain from bearing, it will not juſtifie thoſe that do what is in them to reſtrain themſelves from bearing of children. Some baſe ones, that they may more freely give themſelves to their luſt, uſe means that they may not conceive: others that be in the married eſtate, do it for fear of the pains and terrour of childbirth:

birth: and others, by their ungodly and ſinful courſes, make God keep from them this bleſſing. God threatens the inceſtuous copulation with want of children; *They ſhall die childleſs: Juſtum eſt* (ſaith one) *ut ſteriles è mundo*, that they ſhould go barren out of the world: And ſo *Michal*, for her mocking of her husband, *had no childe till the day of her death.* And even thoſe that having conceived by their wanton hoytings, or needleſs watchings, or *Epicurean* feeding, prevent themſelves of bringing forth in due time; they draw that upon them, which God threatens as a judgement, (*Hoſ.* 9.) *a miſcarrying womb.*

Levit. 20. 20.

Hoſea 9. 14.

Fourthly, If it be God that reſtrains the bearing of children, then they that want them know to what fountain to come to draw this bleſſing; even unto God. To him did *Abraham* addreſs himſelf, *Gen.* 15. 2. And to him did *Iſaac* pray, when his wife was barren. *Gen.* 25. And to him did *Hannah* ſeek, and pour out her ſoul, 1 *Sam.* 1. 10. And to him did *Zachary* and *Elizabeth* ſue, *Luk.* 1. 13. Let people be as paſſionate and tumultuous as they will, as we ſee in *Rachel*, yet they can have no childe, till God open the wombe; (they muſt pray to God:) And again it teacheth them who have received the bleſſing, to whom to be thankfull: let them not look upon their own bodies, but look up to Heaven, from whence every good comes; and ſay, as you heard *Jacob* before; theſe are the children which God hath given me; and as his wife *Leah*, who gives names to her children, that carry the acknowledgment of Gods gift unto her; as *Eve* did, who having a Son, ſaid, *I have gotten a man from the Lord*, *Gen.* 4. And let me add, that as parents acknowledg with all thankfulneſs the gift, ſo let them uſe their children as Gods gift, and to the honour of the Doner. The parents of *Sampſon* were glad they ſhould have a childe, but withall they deſired, that the Angell may come again to inform them, what they ſhall doe to the childe, when it ſhall be born; that nothing may be defective on their part, to make him an inſtrument of Gods glory. *Judg.* 13. And we ſee that as *Hannah* is glad of her ſon, and in the name ſhe gives him, acknowledgeth Gods gift, *Samuel*; ſo ſhe dedicates him to the ſervice of God. Let your care be whom God bleſſeth with children, to give them to the Lord, vow them to his ſervice; and when they be capable, inlay them with the rudiments of Religion, that they may even ſuck it in with their milke; (as it is ſaid of Saint *Baſil*;) that they may be acquainted with it, as *Timothy* was with the Scripture, even *from a childe*; and ſet them too a good example for this οἰκεῖον παράδειγμα, as the Greek Father ſpeaks; this domeſticall pattern of goodneſs is very prevalent.

Gen. 15. 2. and 25. 21.

Luke 1. 13.

Gen. 4. 3.

Judges 13.

Timothy

Chryſoſtome.

Thirdly, Follow them with your prayers; by this means they ſhall be *ſemen ſanctum*, *i.e.* an holy ſeed; your ſons ſhall be holy plants, and your daughters as the poliſhed corners of the temple.

Laſtly, Not to ſtay too long upon this point, not onely in regard of

of children, but in the want of other bleſſings, that we ſtand in need of, and doe deſire; we ſhould obſerve the reſtraining hand of God. If we have not the latitude of health that we would have, we muſt acknowledg it to be Gods doing; if we have not the proportion of eſtate that will ſerve to maintain our charge, we muſt make account it is the Lords diſpenſation: if we want the inward comfort that our ſouls long for, we muſt know that it is God that reſtrains it, and hath put our ſun behinde a cloud: So in regard of the publique; if we have not fruitful ſeaſons, if we lack the firſt and latter rain, if the times be more cloudy and fuller of diſtraction, if the Goſpell hath not ſo free a paſſage, we muſt ſee Gods work in all theſe things; *There is no evill in a City, which the Lord hath not done*, (as the Prophet ſpeaks:) he enlargeth or reſtraineth himſelf, as he pleaſeth: If we could thus look up to him and his hand, we could not ſtick in ſecond cauſes, which begets murmuring and meditation of revenge; we would ſeek to him, and till he anſwer us, wait with patience.

We now come to the ſecond cauſe of the marriage of *Abraham* and *Hagar*; and that is *Sarahs* requeſt to her husband, to goe in to her maide; the connexion of which with the former, Saint *Chryſoſtome* makes to be ſuch, that he may free *Sarah* from all blame; that he notes εὐγνωμοσύνην, the ſweet diſpoſition of *Sarah*, and makes her ſpeak unto her husband in this manner. μὲ ἄχρον κατίσχυσεν ὁ τῆς φύσεως δημιουργὸς; Though the God of nature hath made me childleſs, it is not meet that thou ſhould'ſt be deprived of the hope of iſſue, ſeeing God hath made thee the promiſe of comfort, being my dear and loving husband; thou haſt born patiently my ſterility all this time; and now I propound thee a courſe, that is likely to make thee a father, though not by me; and the childe ſhall be as dear to me, as if of my own body, becauſe that it will make for thy comfort: Thus was ſhe willing, ſaith that Father, δείξαι πρὸς τὸν δικαίον τὴν φιλοστοργίαν, to manifeſt her great affection to her husband. Now thus in the face of it, (though, as afterward we ſhall ſhew, God willing, there was weakneſs and ſin in it) in the face of it (I ſay,) it carries that true reſpect, which the wife ſhould have to the husband; to tender his contentment above her own: We ſhall ſee that when *Iacob* moveth his wives, for his return to his own country; though they muſt needs have a great affection to their Country, and their Fathers houſe; yet ſeeing it was their husbands pleaſure, grounded upon Gods command, they willingly ſubmit to follow him. *Gen.* 31. *Michal* did well in that, 1 *Sam.* 19. That ſhe ſought the ſafety of her husband, though with her own perill; for it was very doubtful how *Saul* her father might deal with her, for this care of her husband; for in the next Chapter, he throweth a ſpeare at *Ionathan* his worthy Son, for ſpeaking in his behalfe; but ſhe knew, the bonds of a wife were ſtronger then thoſe of a daughter. God

Saint *Chryſoſtoms Apologie for Sarahs requeſt.*

Obſerv. 2. *Conjugal relations, ſhould be mutually affectionate.*

Gen. 31. 16.

1 Sam. 19.

Gen.3.16. laid this upon the woman, *Gen.3.* that her desire should be subject to her husband: she must preferr his will, before her own; and his contentment before her own; and certainly else I see not how she answereth the end of her Creation; which was, *to be a meet help for him.*

Application Now it were much to be wished that this lesson were taken out: but out of doubt, as it hath been in former times, so there is still a great defect this way. The love that *Lots* wife bare to *Sodome*, was a great means of delaying of her husbands comming out of that place; she sought her own contentment, rather then his, or her own safety: The reason why *Moses* forbare the circumcising of his second childe, was the offence that his wife took at the circumcising of the first; no question he had acquainted her with the danger of the omission! but what cares she so she may content her self, to expose him to a judgment! And are there not too many so affected in these times, that care not, so they have their content, though it be to their husbands prejudice: They must dwell where they have a minde, not where he desireth: they must have these and these cloathes, and these and these Iewels, though oftentimes these be the sick feathers of a declining estate, that they are plumed withal; many a wife makes the husband in the latter end, sit down and complain in the words of *Adam*; *mulier quam dedisti*, the woman whom thou gavest me, hath deceived me. Let the husband be sick, they will be of those that shall do least about him; they will not break their rest and sleep, to attend him: Let the husband stay at home, mourning for want of his society and assistance, while they take their vagaries, and please themselves in their recreations: this is not to be a daughter of *Sarah*, and to do as she did, who is said to have *obeyed* him, and *called him Lord*, and in all things studied his contentment, and was most earnest to do that which she thought might most comfort him. Thus far have we followed S. *Chrysostome*.

Observ. 3. Defects of any kinde may not be supplied unlawfully. But by the leave of so great a Father, whatsoever intention she had to content her husband, she makes a very bad inference from the former words; Because God had *restrained her from bearing*, therefore *Abraham* must *go in to her maid*. If God do not answer our expectation, must we go use indirect means to supply our wants? God forbid. Shall a man, because he lacketh a wife, go and steal one? Because his wife bears him no children, shall he get them on others? Because a man wants money, shall he purloin, or use unjust courses? Because he wants honour, shall he contrive himself into it by lying, and flattering, and base supplantation? The want of things discontenteth people; and then, forsooth, because God restraineth his hand, they will furnish themselves. Because *David* is still pursued by *Saul*, and that God doth not put an end to his troubles; shall he throw himself amongst the *Philistims*? 1 *Sam.* 27: that was a tempting of God, and a discontentment with his estate; and if God had not been

1 Sam.27.

the

the more merciful, it had been the next means of his confuſion. Becauſe *Saul* is not anſwered of the Lord, 1 *Sam.*28, *neither by dreams, nor by Urim, nor by prophecie*; ſhall he ſeek out for *a woman that hath a familiar ſpirit*, and enquire of her? 1 Sam. 28.

For the Uſe of it:

Let us take heed of this: If we ſuffer want in our eſtate, let us not uſe unlawful means to better it: As *Abraham* would not be enriched by the King of *Sodom*, ſo much as a ſhoe-latchet; ſo let us ſcorn to be beholding to the ways of fraud, for increaſing our means. There is no compariſon between πενία and κακία, (ſaith *Peleuſiota:*) between Poverty and Impiety: better be poor to a Proverb, as *Job* was, then that it ſhould be ſaid, Satan hath made us rich. Want we meat, (though, I confeſs, that is a great exigent) yet let us not ſteal, to ſatisfie hunger. Our Lord, though he was an hungred, would not hearken to Satan, to make bread of ſtones; neither would he *fall down and worſhip* him, to gain the whole world. Have we loſt our goods, or are we in great want of health? Shall we run to Wizards and Wiſe-men, (as they falſly call them) to be helped? or uſe Spirits and Incantations? Oh no! This is to caſt out the devil by *Beelzebub*; when God hath wounded us, to make Satan our phyſitian. Are we in terrour of conſcience, and ſhall we betake our ſelves to drinking, and ſwilling, and unlawful kindes of ſports? Will this help us? Is this the harp that will conjure that ill ſpirit? Will not this be bitterneſs in the concluſion? Will not this be as cold water taken in the height of a hot Fever, which maketh the broyling drought, after a while, the greater? *Application*

Peleuſiota.

Why, (but will ſome ſay) what would you have us do, when comfort and eaſe bloweth from no corner?

I anſwer, Be *dumb before the ſhearer*, and ſtill wait upon God, and remember that power and ſoveraignty that he hath over us; how all things that he giveth us, he giveth them, and taketh them from us: and taking but his own, muſt he loſe a friend of us?

Secondly, It may be, God keepeth us under the hatches, for our future good, and to *do us good in the later end*, (as *Moſes* ſaith.)

Thirdly, Let us know, that all the means that we can uſe, without God, may ſoon prove unavailable; nay not onely ſo, but pernitious; & both increaſe our ſin & condemnation. I ſay, finally, let us uſe no unlawful means, but wait the iſſue that he will give to our temptation.

Again, obſerve here how quick ones wit is, to the invention of that which is evil. *Sarah* hath in a readineſs, that if God fail her, ſhe knoweth preſently what to do: ἕτοιμον πρᾶγμα ἡ μοχθηρία, (ſaith *Gregory Nazianzen*;) evil is ever at hand; it requireth no long ſtudy; (nay in this caſe can act *ex tempore:*) So *Lots* daughters, being alone with him in the cave, they have a ſudden, but a fearful invention, *Gen.*19. to make their father drunk, and to make uſe of him in that intemperance. *Rachel* hath no children; ſhe hath a preſent in- *S.* Gregory Nazianzen. Gen. 19.

vention: ſhe ſaith to her husband, *Behold my maid Bilhah, go in to her,* Gen. 30. When the ſteward is like to be diſcharged, *Luke* 16. 4, his wit quickly ſerveth him what to do, that when he ſhall be caſt out, he may finde favour among the debters. Were we as nimble at that which is good, how happie a thing were it! But there we are dullards, and to ſeek, and our wit ſerveth us not to light upon it: It is true of us, which the Prophet ſpeaks, *Jerem.* 4. *They are wiſe to do evil, but to do good they have no knowledge.*

Gen.30.3.

Jer.4.22.

Why, (but may ſome man ſay) why doth ſhe propound this, that he ſhould *go in to the maid?* How did ſhe know but the maid might deny ſuch a ſervice as this was?

It may be thought that ſhe was perſwaded of her ſervants obedience in this kinde; and ſhe might preſume upon that command that ſhe had over her, being her ſervant.

Obſerv. 4. *Evil inſtruments are never wanting unto evil actions.*

Inſtruments ſhall not be wanting, if evil acts be to be done.

I confeſs it is a groſs abuſe of that dominion that God hath given to maſters and miſtreſſes over ſervants, to engage them into ſin, and make them ſerve them in baſe ways; to make them panders or bauds to their luſt; to make them oppreſſors of their tenants; to make them lye, and ſwear, and forſwear, in their behalf; to make them executioners of their unjuſt revenge. And it is no leſs fearful on the other ſide, when ſervants loſe all ſenſe of conſcience towards God, to ſhew their obedience toward their maſters: for they are tied onely to obey *in Domino, in the Lord*; ſo to ſerve their *earthly maſters*, as they may anſwer it to their *Maſter in heaven.*

And therefore for the Application:

Application

Let them look to it; let them obey no further then Gods Word will licenſe them. *Pharaoh* is full in his charge to the midwives; but they obey him not. *Saul* biddeth his guard fall upon the Prieſts that wore the linen Ephod; but they do it not: it is true, that *Doeg* did it; and *Abſalons* ſervants ſlay *Amnon*, becauſe their maſter bids them. But that great Tribunal, before which theſe facts muſt be anſwered, will not admit of this plea, *I did as I was commanded.* I told you the laſt day, the Apoſtle flatly prohibiteth being *ſervants unto men*, that is, ſerving them in ſinful courſes, and being ſubſervient unto them in their luſts. Art thou a Governour? Do not require any thing of thy ſervant that is unlawful: for thou draweſt a great ſin upon thy ſcore, and a wo upon thine head, becauſe by thee the offence cometh. Art thou a ſervant, and an unlawful thing is enjoyned thee? Remember Saint *Peters* rule; *It is more fit to obey God then man:* Thy maſter cannot ſecure himſelf from vengeance, and how can he help thee? And do not tell me, If thou wilt not do it, another will: thou oughteſt to be moſt ſollicitous for thine own ſoul: Be of the minde of that holy man, *Let others chuſe what God they will ſerve,* but thou wilt *ſerve the Lord* thy God.

Joſh.24.15.

Further: There is an Expoſitor upon my Text, that obſerveth the modeſty

modeſty of the phraſe here uſed; *Go in unto my maid. I will go in unto my wife*, ſaith *Samſon*, Judg. 15. and *David* is ſaid to have *gone in unto Bathſheba*. And ſo, *Iſai.* 8. *He went unto the Propheteſs, and ſhe conceived. Amos* 2. *A man and his father go in unto the ſame maid.* It is ſaid, *Adam knew Eve*, *Gen.* 4. So when the Spirit ſpeaks of the privie and unſeemly part, it calleth it our *nakedneſs*, Gen. 9. 22. and *the fleſh*, Gen. 17. 13. and our *ſhame*, Iſai 47. 3. And ſpeaking of the neceſſary evacuation of the body, he calleth it a *ſitting down*, and a *covering of the feet*, Judg. 3. 24. and ſo 1 *Sam.* 24. 3. The Spirit of God is a pure Spirit, and cannot endure filthineſs. On the other ſide, Satan is called *the unclean ſpirit*, Matth. 12. 43. that delighteth in filthineſs: and as the ſerpent feeds upon the duſt; ſo Satan διαβόλικος τῶν φθορέων, (ſaith *Clemens*;) He feedeth upon obſcenity and corruption.

Judg 1 :.1. Iſai. 8. 3. Amos 2. 7. Deut. 23. 13.

Now for the Uſe of this:

How ſhould it teach us to abhor all filthineſs! yea, that it ſhould not *be once named among us, as becometh Saints*, Eph. 5. as *he which hath called us is holy*; ſo ſhould we be holy *in all manner of converſation*, 1 *Pet.* 1. 15. Our thoughts ſhould be clean. *I made a covenant with mine eyes; why then ſhould I look upon a maid?* Job 6. 31. Our very ſpeculative and contemplative uncleanneſs, is the luſting of the heart: the unclean roving thoughts of men, are ſins before God.

Eph. 5. 3.

2. Our looks and aſpects ſhould be free from filthineſs: for the Apoſtle ſpeaketh of *eyes full of adultery*, 2 Pet. 2.

3. Our apparel ſhould be modeſt. 1 *Tim* 2. 9. *Let women adorn themſelves in modeſt apparel, with ſhamefac'dneſs and ſobriety.* And that woman, *Prov.* 7. 10. is ſaid to have *the attire of an harlot.*

2 Pet. 2. 14.

4. There ſhould be modeſty in our ſpeech. *Col.* 4. 6. *Let your ſpeech be always with grace, ſeaſoned with ſalt*: and, *Eph.* 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to edifying, that it may miniſter grace unto the hearers.*

And why?

Firſt, our tongue is *our glory*, ſo called more then once by *David* in the Pſalms: and it is that member, above all, that is given us to *glorifie God* withal: and *David* ſaith, he will praiſe God with the *beſt member* that he hath.

Secondly, there is great force in broad and unclean ſpeech, to corrupt the heart, and ſet it on fire with filthy luſt. *Be not deceived*, (ſaith the Apoſtle) *evil words corrupt good manners*, 1 Cor. 15. and therefore they be called φαῦλοι λόγοι; that is, *rotten communication*, Eph. 4. 29. becauſe they are apt to corrupt and putrifie thoſe that hear them. The Naturaliſt telleth of one creature that conceiveth by the ear; and ſo it falleth out, that by the ear wickedneſs is conceived, and the ſoul tainted.

1 Cor. 15. 33.

I would this were well remembred: for we may ſay as *Iſaiah*, we *dwell in the midſt of a people of unclean lips.* People ſpeak moſt filthily, ſo

ſo that they are a burthen to any civil eare: and they will call for ſongs, that are full of nothing but ribaldry; which is all one, as if they ſpoke them themſelves: and what will they ſay for themſelves? Though they ſpeak thus, yet they meane no hurt; their hearts are as good as the beſt; but this not poſſible, *for thoſe things which proceed out of the mouth, come from the heart, and defile the man.* Mat.15.18. Mat.15. and Mat.12.34. *Out of the abundance of the heart, the mouth ſpeaketh:* Is the fountain ſweet, that ſendeth forth ſtinking water?

Secondly, They ſay they ſpeak but in mirth: but I ſay, this is a figleafe too narrow to cover that nakedneſs; for cannot man be merry without offending God? Fooliſh talking and jeſting are not convenient (ſaith the *Apoſtle*:) *Eph.5.* and is it to be matter of merriment that grieveth the holy Spirit of God? *Eph.4.30.* Eph.5.4.

Thirdly, ſay they; if we ſpeak a little idlely and vainly, and do no worſe, is is no great matter: No? when the *Apoſtle* had ſpoken of ſuch language: *Eph.5.6. Let no man deceive you* (ſaith he;) *for ſuch things*, among others, *commeth the wrath of God upon the children of diſobedience.* Mat.12.36. And what ſaith our Saviour? *Math.12. Of every idle word that man ſhall ſpeak, &c. Et ſi de otioſo, Quid de pernicioſo?* If every idle word; how much more every evill one, (according to its ſeveral qualifications) to be accounted for; at the day of judgment?

Obſerv. 5. *The moſt dangerous tentations, are in the neereſt correlations.* Laſtly, to ſhut up for this time, conſider who it is that moveth and adviſeth this: and then ſee, that temptations may lie in thoſe that are neereſt to us. The ſervant tempteth the maſter; as we ſee in *Peter*, diſſwading Chriſt from his paſſion: inſomuch that he ſaith unto him, *Come behinde me Satan; thou art an offence unto me*: The maſter tempteth the ſervant, and perſwadeth him to ill; as we ſee in in the examples of the laſt point ſave one: And in *David*, perſwading his ſervant to fetch him *Bathſhebah*: One friend perſwadeth an other, and tempteth him to evill: the Lord ſuppoſeth, *Deut.13.* That a friend, that is as is own ſoul, may entice to Idolatry. The mother may tempt the daughter, as we ſee in *Herodias*; that putteth on her daughter, to ask *John Baptiſts* head in a platter: And ſo the daughter the mother; as it is likewiſe ſuppoſed in that place of *Deuteronomy*. The husband may tempt the wife; as we ſee in *Ananias*, that worketh *Sapphira* to tell the ſame lie he had told. *Acts.* 5 And the wife the husband: who tempted *Adam* to eate the forbidden fruite, but his wife? who tempted *Solomon* to Idolatry, but his wives? who provoked *Ahab* to ſin ſo deſperately, but his wife *Jezabel*? who tempted *Job*, to curſe God and die; and upbrayded him with his conſtancie in his uprightneſs, but his wife? who was *relicta in tentationem*, ſaith Saint *Ambroſe*? when the devil had ſtrip'd him of all, he left him her, to be a ſnare unto him: The *Hiſtorian* telleth of *Agripina*; that ſhe mingled the poyſon for her husband, Deut.13.6. Acts.5.

husband, in that meat which he loved beſt; and ſatan layeth his ſnares for us, in thoſe perſons we affect moſt, and whom our love will not ſuffer us to deny any thing. Now for that Uſe which concerneth the ſuſteiners of ſuch temptations, I ſhall ſpeak of it, when I come to ſpeak of *Abrahams* yielding to this motion of his wife: in the meane time, this application ſhall ſerve: That we have our *eyes in our heads*, as the wiſe man ſpeaks; that we be very vigilant and circumſpect, for there may lie a ſnare where we leaſt ſuſpect danger; and danger may grow from the corner where we leaſt dreamed of it; who would think of any danger from a friend, a child, a father, a mother, a wife that lyeth in the boſome? And yet even theſe may betray us into ſin. There was one was praying unto God, to deliver him from his enemy; an other over-hearing him, did correct him, and bid him pray that he might be delivered from his friends: for his enemies, he might eaſily beware of them; but they that made ſemblance of friendſhip, might ſooneſt do a man a miſchief. I think they might be both corrected, and a man fittingly taught to pray to God, to deliver him from himſelf: for ſuch is a mans corruption, that he is the greateſt enemy to himſelf: and as the ſpider worketh her web out of her own bowels; ſo a mans *deſtruction is from himſelf*, (as the Prophet ſpeaks.) If a man had no violent hand to kill him, yet he hath that in his body that will be his bane. So in the ſoul; if there were no men to tempt him, no Satan to inject evil motions into him; if he were abſtracted from men, and ſhould live in a wilderneſs: yet he ſhould have enough miſchief wrought by himſelf; and ſhould have reaſon to ſay with that holy man that had retired himſelf, that he might be free from temptation; *Omnia reliqui, cor autem non reliqui*; I have left all things, but not my heart, behinde me. This heart of ours is *deceitful above all things*; it will ever be bubling up in untoward motions: and if we cannot truſt our ſelves, but may be drawn away by our concupiſcence; we may juſtly fear temptation from all others. Certainly we had need walk wiſely and circumſpectly, and fear whereſoever we are: and bleſſed is the man that ſo feareth always: For, *Qui pavet, cavet*; *& qui cavet, non cadet*: He that feareth, bewareth; and he that is wary, will not fall. Where this fear ſtandeth Sentinel, we are not eaſily made a prey to our adverſaries.

Application

Preached, *May* 12. 1641.

THE

THE THIRD SERMON.

GEN. 16. 2.

It may be I may obtain children by her. And Abraham hearkned unto the voice of Sarah.

WE come to the third cauſe of the marriage of *Abraham* and *Hagar*. It was the hope that ſhe might have a childe by her.

Why, (will ſome ſay) what was ſhe the better, if *Hagar* were with childe by *Abraham?*

Yes; ſhe being her handmaid, or bond-woman, the childe that ſhe ſhould have, was reckoned as the miſtreſſes. When *Rachel* had no children, ſhe ſaid to her husband, *Gen.* 30. *Behold my maid Bilhah, go in unto her, and ſhe ſhall bear upon my knees:* that is, what ſhe ſhall bring forth, I will educate upon my knees, that I may alſo have children by her. And ſo did *Leah*, in the ſame caſe, give *Zilpah* her maid to her husband; making account, that the children ſhe ſhould bear, ſhould be hers; ſhe would adopt them for her own.

Gen. 30. 3.

Obſerv. 1. *Concerning Jealouſie; with the cauſes, and effects, and remedies thereof.*

Now here both *Pareus* and *Muſculus* do obſerve, how free *Sarah* was from jealouſie: ſhe feared him not, that he ſhould lay ſiege to the chaſtity of her maid: for here ſhe offereth her to him. A rare and a ſtrange thing, as Saint *Chryſoſtom* noteth upon this place, that a wife ſhould τῦτο ποιῆσαι καὶ τὸ συγκλεῖσαι τῷ ἀνδρὶ, καὶ τὴν παιδίσκην ἐξαγορῆσαι: That a wife ſhould do thus, and adviſe her husband thus, and give ſuch liberty of her bed to her maid. Now, though we cannot juſtifie her in this fact; yet we cannot but commend her, with the former expreſſions, that ſhe was free from jealouſie. *Zelotypia* (according to the School-men) *eſt vehemens motus amantis in rem amatam, ut non patiatur conſortium in re amata:* Jealouſie is a vehement paſſion or affection of the minde towards a beloved object, not ſuffering any rival or co-partnerſhip in the thing affected. Jealouſie, in it ſelf ſimply, is not reprovable: God himſelf is ſaid to be *a jealous God*, in the ſecond Commandment: and Saint *Paul* ſaith to the *Corinthians*, 2 *Cor.* 11. that he was *jealous over them with a godly jealouſie*. And who can blame him that loveth his wife heartily, if he be fearful of any that would ſhare with him? But the jealouſie that is reprovable, is, when husbands or wives, upon light and ſlight grounds, (nay, oftentimes, upon

Aquin. 1, 2. q. 28.

2 Cor. 11. 2.

upon no grounds, but their own conceits and apprehenſions, grow ſuſpitious of each other, and ſo make their condition uncomfortable: for the moſt ingenious malice could never invent ſuch a torment as this. They that are vexed with this ill ſpirit, can take no delight in any thing: ſometimes they grow mad and deſperate; but too too often fall upon revenge, and even wound the innocent.

Pertinent Hiſtories.

Tully telleth how *Thebe*, the wife of *Alexander Pheraius*, ſlew her husband, becauſe ſhe ſuſpected him of incontinency. And *Zonares* tells how *Eudoxia*, a worthy woman, and wife to *Theodoſius* the younger, having received of the Emperour her husband an apple of an incredible bigneſs, ſhe gave it to *Paulinus*, a learned man. *Paulinus* not knowing from whom the Empreſs had received it, giveth it, as a rare gift, to the Emperour. Hereupon, the Emperour ſendeth for his wife, and asketh her what ſhe had done with the apple. She (becauſe he did ſo earneſtly enquire after it) fearing, that if ſhe had ſaid ſhe had given it away, he would have been diſpleaſed, anſwered, that ſhe had eaten it. He urging her to tell the truth, ſhe ſwore ſhe had eaten it. Whereupon, the jealous Emperour ſlew innocent *Paulinus*, and hated his wife: his jealouſie was ſtirred, and he broke out into this unreaſonable revenge. This is that which *Solomon* ſaith, *Prov.* 6. 34, 35. *Jealouſie is the rage of a man; therefore he will not ſpare in the day of vengeance: he will not regard any ranſom, neither will he reſt content, though thou giveſt many gifts.* And ſome have made Jealouſie to be a compound of Love, Fear, and Anger: a man loveth, and therefore he fears partnerſhip; and therefore is enraged, even out of the ſuſpition of it: if he dare not revenge, he pineth away, and eateth up his heart in a ſecret diſcontentment.

For the Uſe of this:

Application

Firſt, let it teach man and wife to take heed of giving way to idle and vagabond phancies and ſuſpitions; not to think, becauſe they are fair, they are like to be falſe; or to judge an affable and chearful carriage, to be an enſigne of lewdneſs; or every look caſt upon another, to be a broker for luſt; or to be in company of ſuch a one, unleſs they are diſhoneſt: This is raſh judgement; nay, this is not *judicium*, but *vitium*; this is not judgement, but vice, and paſſion; contrary to true love, that, as the Apoſtle ſaith, *hopeth all things, believeth all things*, and is ready to interpret doubtful things to the beſt: this is to wrong thy yoke-fellow; and Satan purpoſely caſteth in, and fomenteth ſuch ſuſpitions, meerly to ſowre this ſweet condition: and this is to make way for thine own torment: this is not *tollere crucem*, to take up thy croſs, when it is laid upon thee; but *creare crucem*, to make a croſs, and to lay it upon thy ſelf.

Uſe 2.

But now in the ſecond place, it ſhould teach man and wife ſo to walk, as that they give not to each other occaſion, whereby this ill ſpirit may be raiſed in them: for it cannot be denied, but ſome are too free and prodigal of themſelves in this kinde, ſometimes in their

ſpeeches, ſometimes in their geſtures, ſometimes in their too frequent converſing with others, and ſeeming to take delight in their company, that they ſtir up a ſuſpition: and becauſe they are conſcious to themſelves (perhaps) of their own honeſty and loyalty, they think they offend not in this. But as *Cæſar* ſaid of a wife, ſo I ſay both of man and wife; They muſt not onely be free from act, but even from the ſuſpition of evil: and the Apoſtle wiſheth them to *abſtain from all appearance of evil*; which if they do not, they ſin againſt God, ſin againſt their neighbour, in giving him occaſion to judge uncharitably; ſin againſt the maraied eſtate, by which they are bound to ſtudy each others contentment, and not willingly to do the leaſt thing that may diſtaſte each other. Saint *Jerome* bringeth in one ſaying, *Sufficit mihi conſcientia mea, ego habeo Deum judicem conſcientiæ*: My conſcience cleareth me ſufficiently, and I have God the judge of my conſcience. But, ſaith he, *Audi Apoſtolum dicentem*; Hear what the Apoſtle ſaith; *Provide things honeſt*, not onely *in the ſight of God*, but *in the ſight of men. Conſcientia Deo, fama proximo*: Thy conſcience lieth open unto God, thy credit to thy neighbour: which ointment if a man and woman ſhall not keep, as free as they can, from the leaſt flye, they fulfil not Gods commandment.

S. Jerome.

To go on.

If I may obtain children by her. Here the Fathers and Expoſitors do acquit her of luſt, and take knowledge of her deſire onely to have a childe; and that not onely for the contentment of her huſband, but that the world might be made happie: for God had promiſed a bleſſing to the world in *Abrahams* ſeed.

I do eaſily condeſcend unto them, that ſhe had no unclean purpoſe; nay I willingly, with Saint *Auguſtine*, excuſe both her and her husband, in that particular: *Ab uxore cauſâ prolis ancilla marito traditur, à marito cauſâ prolis accipitur; ab utroque non culpæ luxus, ſed naturæ fructus requiritur*: For iſſue ſake, the wife here giveth her handmaid; and for the ſame cauſe *Abraham* taketh her; by both of them, the fruit of the womb, and not the pleaſure, is deſired.

Auguſt. lib. 16. de civit. Dei.

But yet to juſtifie her or him in this action, which the Fathers endeavour, I cannot: For,

Obſerv. 2. Good intentions can no way juſtifie bad actions. Rom. 3. 8.

How good ſoever the intention be, it will not juſtifie a bad action.

We know the peremptory rule of the Apoſtle, that *evil muſt not be done, that good may come of it*, Rom. 3. When *Lot* proſtituted his daughters, he intended good in it; and that was, The preſervation of the laws of hoſpitality, and the ſecurity of his gueſts: but he cannot be juſtified in it, becauſe the thing which he did, was ſimply unlawful in it ſelf. I know what is ſaid, that, Of two evils, he did chuſe the leſs: he deſired that they ſhould *coire ſecundùm naturam*; (ſeeing their wicked reſolution) that they ſhould keep the courſe of nature, rather then, *è contra*, at once to violate nature and hoſpitality. But this will not ſerve the turn: for though in evils that be *pœnæ*,

evils

evils of puniſhment, a man may chuſe the leſs; *ubi homo inermis inveniturr*, (ſaith Saint *Gregory*;) as, when a man unarmed is ſurpriſed by his deſperate enemy, it is lawful to leap down ſome opportunity of eſcape: yet in thoſe which be *culpæ*, thoſe evils of ſin, neither is to be choſen: And therefore they ſpeak more truly and ſafely, that make it an infirmity in him, and caſt onely this cloke over it; that he did it *animo perturbato*, out of a troubled minde, ſuddenly, and not being well adviſed. The midwives of *Egypt* could not preſerve the males alive, but by inventing ſome cleanly ſhift, whereby to delude *Pharaoh*; and therefore they reſolve upon a lye. But certainly they did evil, that good might come of it, and therefore worthy of cenſure. And though it be ſaid, that *God built them houſes*, Exod. 1. yet Saint *Auguſtine* will tell us, *Remunerata eſt benignitas mentis, non iniquitas mentientis*: that God did there recompence the tenderneſs of their minde, not the iniquity of their lye. *Saul* pretended a good end, in ſparing the fat things of the *Amalekites*, that therewith he might *ſacrifice to the Lord*, 1 Sam. 15. but that would not excuſe him; for he flatly *tranſgreſſed Gods commandment*. *Uzzah* intended the ſafety of Gods Ark; he *ſtretched out his hand, to ſtay it from falling*: but God interpreted this, preſumption, and accordingly puniſhed it: for it *belonged not to* him, ſo much as to touch the Ark, 2 *Sam.* 6. Doubtleſs Saint *Peter* meant no harm, but rather good to Chriſt, when he took him aſide, and diſſwaded him from his paſſion: But we ſee how ſharply Chriſt rebukes him for it. Certainly no intention, not of the beſt end, and the greateſt good, will bear a man out in the doing of that which is ſimply evil.

S. Gregory.

S. Auguſtine.

1 Sam. 15.

2 Sam. 6.

And the reaſon is, becauſe (as the School ſpeaks) *malum non eſt in numero eligibilio um*; evil is not in the number of things to be made choice of; and therefore neither to be choſen for its own ſake, nor yet *propter aliud bonum*, for any other good conſequent whatſoever: for, *actus peccati non eſt ordinabilis in bonum finem*: no act of ſin is in its nature orderable to any good end. In moral actions, if, for any intended end, we make choice of ſuch means as by the Law of God (which ought to be our rule) are ineligible, that action cannot be juſtified.

Secondly, *Bonum eſt ex cauſa integra, malum ex partiali*: Any partial or particular defect, in object, end, manner, or other circumſtance, is enough to make the whole action bad: but to make it good, there muſt be an univerſal concurrence of all requiſite conditions, in every of theſe reſpects. To make the face deformed, the want of an eye or noſe is enough: but to make it comely, there is required the due proportion of every part.

For the Uſe of this:

Application

This point may ſerve us to great purpoſe; in the Church of Rome we know, how they impoſe upon credulous minds, with lying miracles, and themſelves have chriſtned them, *pias fraudes, i. e.* holy

deceits: they have counterfeited Reliques, and made large Legends; they uſe equivocations, and they break Covenants; they plot treaſon, blow up Parliament houſes: and all this they excuſe, becauſe their intent is the promoting of the Catholique cauſe: They have forgotten, or at leaſt will not remember, that a good intention will not juſtifie a bad action; and that evill muſt not be done, that good may come of it; it is too common among us to tell untroths, officious lyes as we call them, to procure the benefit of them; but this cannot be juſtified, for Saint *Auguſtine* will tell us; that *nullo bona cauſæ obtutu*, no pretence or intent of any good will juſtifie us, in doing of that which is evil; and he will not have one lye for the preſervation of anothers chaſtity, of anothers life; nay *ad ſempiternam ſalutem nullus ducendus eſt opitu lante mendacio*; no man is to be led unto eternal life it ſelf, by the conduct of a lye: the glory of God is the greateſt good, and the higheſt end, and yet a lye may not be told for that. *Job* asketh them, Ch. 13. *Will you ſpeak wickedly for God, and talke deceitfully for him?* and if not for the glory of God; Certainly not for any inferior end. A man ſcrapeth and raketh together unjuſtly, and purpoſeth to build an hoſpitall with that he hath ſo gotten; he is wicked, and ſo he may call that *pile Acheldama*, for it is the monument of a bloody devotion. Shall a man ſteal leather, to make the poor ſhooes? Shall a man purloyn from his maſter, or the wife from the husband, to beſtow it upon works of charity? Satan taketh great advantage from hence, that men can plead an intendment of good; for by this means, ſin is not only boldly committed, but ſtoutly defended; as we ſee in thoſe our Saviour ſpeaketh of, Joh. 16. That when they kill the ſaints, *think they do God ſervice*: and Saint *Paul* ſaith of himſelf: Acts. 26. *He verily thought, that he ought to do many things, contrary to the name of Jeſus of Nazareth.* Let us therefore alwayes remember, that good intentions do not make good actions: the means muſt be good, as well as our meaning, if we will have our actions pleaſing unto God.

Againſt the Church of Rome

S. Auguſtine.

Iob. 13. 7.

Ioh. 16. 2. Acts. 26. 9.

Further, *If I may obtain children by her*: It is in the Hebrew אבנה ממנה *Si ædificer per ipſam*: if I may be built by her: for כנה is *ædificavit*, or *extruxit*, to build; and from thence is the Hebrew word בן *filius*, and בת *filia*, a ſon and a daughter: and it is to be obſerved; becauſe it ſheweth, that children are ſaid to build the houſe; they keep up the name of the parents, and make them and their houſe known when they are dead. *Diligenter nota* (ſaith Saint *Jerom*) *quòd procreatio liberorum eſt ædificatio.* Deut. 25. God would have the next brother (the elder dying without iſſue,) to marry the wife, and raiſe up ſeed unto his brother; if he did refuſe to do it, *the wife was to complain to the Elders*; and if he ſtood to it, to refuſe it, ſhe was to *pluck off his ſhoe, and to ſpit in his face, and to ſay thus ſhall it be done to the man that will not build up his brothers houſe*: בית אחיו אשר לא יבנה את

S. Jerom. Deut. 25. 9.

Obſerv. 3. *Poſterity is the building of the houſe or family.*

Raiſing up ſeed and building the houſe, are the

the ſame ; ſo the prayer of the inhabitants of *Bethlehem*, in the behalf of *Boaz* and *Ruth*, chap.4.11. *That the woman that commeth into his houſe, may be as Rachel and Leah, which two did build the houſe of Iſrael* : and how did they build it ? even by bearing of children to *Jacob* their husband : it is ſaid of *Abſolon*, that *in his life time he had reared up for himſelf a pillar in the Kings dale ; for he ſaid, I have no Son to keep my name in remembrance ; and he called the pillar, by his own name.* 2 Sam.18. Becauſe he wanted the other building, (he had no ſon) he would be known to poſterity, by this monument. 2 Sam.18.18.

For the Uſe of this :

It meets with a great number in theſe times, who forget that children are the builders of their houſe ; for by their lewd wofull courſes, they are the ruine of them : *There is a ſon that cauſeth ſhame*, Prov.17.2. *and a fooliſh ſon* ; that is, he that is ungodly, is the calamity of his father ; he ſhameth himſelf and his father, and his family ; yea he pulleth down the houſe, from whence he came : A great man ſometimes in this kingdome, whoſe progenitors had been careleſs, would be drawn with a trowel in his hand ; and this word out of his mouth, *ad ædificandam domum antiquam* : to repaire an ancient houſe : but how many have we, that come of ancient houſes, and by their miſdemeanours, and living as the Prodigal did, ἀσώτως riotouſly, by being ſcatter-goods, bring themſelves to that which *Solomon* ſpeaks of : *in their hand is found nothing*, *Eccleſ.*5. The father did not ſo diligently uſe the rake, as they the forke ; as if an eſtate had been left them only, *ad diſſipandum*, to be ſcattered ; people look upon them, and call them the ruine of their houſe : what have thoſe to anſwer for, that ſuffer the light of their family to go out by their inordinate courſes ! that having had good education, and great eſtates left, diſcolour from the one, and diſſipate the other ! that diſhonour God, and undoe their ſouls ; ſhame their progenitours, ruine their poſterity ! *Application* Eccleſ.5.15.

In the ſecond place, let it teach children to keep up the houſe, as much as in them lyeth ; if their parents and anceſtors have been vertuous, let them tread in their ſteps ; let them put them on, (as it was ſaid of the ſons of *Conſtantine*,) πᾶν Κωνσταντίνου ἐνδύσωνται, that they put on all the vertues of their father ; and let them chiefly and wiſely preſerve that eſtate, which hath been left them ; this is to keep up the houſe ; if they have been bad and ill husbands, let them by their courſe make amends, for former defects ; and repaire the breaches that have been made in their family : how acceptable are ſuch to God ? and how gracious are they, in the eyes of all good men ? who lendeth them not a good word ? and ſpendeth not a good wiſh upon them, that they may go on and proſper ? but I ſtand no longer upon this.

There might be further obſerved out of this clauſe, that ſhe ſaith

אדני,

אולי, perhaps I may obtain children; ſo that we ſee, ſhe falleth into an errour, out of hope of a future, contingent, caſuall event: it is no more, but perhaps, or it may be: nay the truth is, ſhe was not built by this meanes, as ſhe hoped; for this childe that ſhe aymeth at, proveth afterwards a vexation unto her; for he mocked the ſon of her own womb *Iſaac*; which doth ſo trouble her, that ſhe cannot be quiet, till both he and his mother be caſt out, as you ſhall finde, at the twenty firſt Chapter of this Book: yea and the poſterity of the childe, proveth adverſaries and enemies to the poſterity of *Iſaac*: as we ſhall finde, *Pſal.*83. Among the enemies of the *Iſraelites* are the *Hagarens and the Iſmaelites*: ſo do peoples projects fail them, which they have laid without conſulting, or asking counſel of God: they take up their arrow, and ſhoot by the marke they aymed at; nay like an ill-charg'd peice, their plots recoil upon themſelves; and they finde their own counſels a ſnare unto them; but ſhould they ſucceed, what folly is it, with *Sarah*, to do that for the preſent, which is unwarrantable, upon a peradventure? an hope of Son-ſhip, that is only contingent and doubtfull? And yet ſuch fools there are, too many in the world: they take untoward courſes, out of an hope to make themſelves rich; and yet it is but a perhaps, whether their lives ſhall hold, or not: they uſe vitious ways, to get honour; and yet its but perhaps, whether they ſhall attain unto it. For, how many may ſay with that heathen, πάντα ἐγὼ κύκλῳ, καὶ οὐδὲν ἐγὼ κυσὶν ἔχω: I have got all things that I aimed at, and yet nothing profited: Yea, when they have thought to reap their harveſt, have with *Ixion* embraced a cloud, in ſtead of *Juno*. How many go on in ſin, to the preſent wounding of their ſouls, upon an hope that they ſhall have a time of repentance, and be able to recollect themſelves? A perhaps onely. And often have we known thoſe that have caſt themſelves upon this perhaps, to have been taken away ſuddenly, or to have died ſuddenly, without any ſignes of contrition for ſin. Alas! do we think what ſhall come afterward? This is onely known to God, *what a day may bring forth*; and therefore let us look to our ways, and that we do nothing but what we can juſtifie; and that will bear out it ſelf.

Gen.21.

Pſal.83.6.

Obſerv. 4. *No running into certain errour for any certain good, muchleſs for a contingent.*

Application Omnia nactus ſum, & nihil expedit.

I come now to the fourth cauſe of the marriage of *Abraham* and *Sarah*; and that is, *Abrahams* yeelding to the motion of his wife: וישמע אברם לקול שרי; He liked of the counſel and reſolution, to follow it: Which howſoever the Fathers would palliate, yet we cannot but charge him with a ſinful uxorioufneſs. It ſhould ſeem, he had ſome freſh deſire, upon her ſpeech, to be a father, though by this by-way: And again; his wife pretending ſo much care of him, and affection unto him, and ſtudy of his contentment; he thought, by neglecting her advice, he might diſpleaſe: *Et metuit contriſtari*, (as *Toſtatus* ſaith) he was loath to grieve her. This (I ſay) was a ſinful uxorioufneſs, ſuch as was in *Adam*, that was perſwaded by

Obſerv. 5. *Uxorioufneſs oft ſinful and unmanly.*

Toſtatus *in loc.*

by his wife, to eat of the forbidden fruit: and * one ſaith, He fell not ſo much out of an errour of judgement, as *ex ſocialis nuptiæ ſuauitudine, & amicabili benevolentia*; out of the attraction of ſociety, and friendly compliance with his partner. So it was the fault of *Moſes*, that he would yeeld ſo far to his wife, as to neglect the circumciſing of his childe, to give her contentment. And *Solomon* was uxorious, in yeelding to his wives for the practice of idolatry: the ſame (ſaith *Solomon*) pay not, as he did, becauſe he would not *delicias contriſtari*, practiſed as they did, leſt he ſhould offend his concubines. Thus uxorious was *Ahab*, who was ſwayed by his wife, to do as ſhe would have him, 1 *Kings* 21. he is ſaid to have done evil *by the inſtigation of Jezebel*. And inſtances are very frequent in theſe times, of thoſe, both Magiſtrates and others, that liſten ſo much to the counſel of wives, and their pleadings, that buſineſſes are wrong carried, and their huſbands diſcredited, yea ſometimes ruined.

* Eſpenſæus.

1 King. 21.

For the Uſe of this:

Let husbands beware of this uxorioufneſs. Wherein wives adviſe well, let them hearken unto them: as God ſaith to *Abraham*, Gen. 21. *In all that Sarah hath ſaid unto thee, hearken unto her voice.* And it had been well for *Haman*, if he had liſtned to that which *Zereſh* ſaid to him; *If Mordecai be of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him.* And for *Pilate*, if he had hearkened to the meſſage his wife ſent him: *Have thou nothing to do with that juſt man.*

Application Gen. 21. 12.

But when they ſhall adviſe that which is evil, we muſt ever take heed of hearkening to them: we muſt rather chuſe to diſpleaſe them, then God. God giveth caution, that *if the wife that lieth in* a mans *boſome, ſhall entice him to idolatry; he ſhall not hearken unto her*, Deut. 13. 6. And it was a worthy diſpoſition in *David*, who, when his wife reproved him for dancing before the Ark; anſwereth, in effect, that if it were to do again, he would do it; his edge ſhould not be taken off by her flout; yea, he would *be more vile* before his God, 2 *Sam.* 6. And it was a good Spirit in *Job*, when his wife moved him to that which was evil, he rejected her, and telleth her, *She ſpeaketh like a fooliſh woman*: and ſo ſhe did indeed, that upbraided him with conſtant uprightneſs, and would have him *curſe God, and die.* It is true, that much may be done in things indifferent, to give the wife ſatisfaction: for elſe there may be that in an houſe, which *Solomon* calleth *a continual dropping*. But in things unlawful, for an huſband to yeeld to the wife, is that which offendeth God, and forfeiteth that authority which God hath given him, in regard of his wife. And let me adviſe wives, not to preſume upon the intereſt they have in the affection of their husbands, to purſue upon them that which they may not lawfully do. They are ill yoke-fellows, that would wiſh them to offend God, for the giving of them ſatisfaction: to ſlight ſin againſt God, ſo they may have their will. They ſhould be helpful,

2 Sam. 6.

helpful, and not hurtful: they ſhould make their judgements to ſubmit to their husbands, and no way affect that their paſſion ſhould conquer his reaſon.

Again: obſerve, how free *Abraham* was from the thought of any indirect courſe, to haſten Gods work, till this was propounded by his wife; he did patiently wait Gods leaſure: And though every day he grew older, and more unlikely, in the judgement of fleſh and blood, to have a childe; yet he gave credit to Gods promiſe, and in much meekneſs expected the accompliſhment: and now, upon this ſuggeſtion of his wife, we ſee how he goeth in. We may ſee

Obſerv. 3. The force of temptation, and frailty of the beſt.

How apt we are to fall, when temptation cometh.

Indeed, we know not our ſelves, or our own ſtrength, till then. And therefore they are called πειρασμοι, *temptations:* for they do πειραζειν, or πειρειν, broach the veſſel, and ſee what is in it: *Talis quiſpiam, qualis in tentatione*; for, ſuch is every one, as he is in temptation.

Gen. 12.

Abrahams danger in *Egypt*, Gen. 12. was a bold temptation; and we ſee there how he carrieth it. *Moſes*, that was the ſweeteſt ſpirited man in the world; yet *at the waters of ſtrife* is tempted, and ſpeaks *unadviſedly*. *David*, that was free from luſt before; yet, upon the ſight of the woman waſhing her ſelf, was tempted and overcome. And ſo it was with his ſon *Solomon*; and with *Hezekiah*, upon the coming of the King of *Babels* meſſengers. And ſo it was with *Peter*, for all his former proteſtations; yet, being tempted, through the fear of loſing his life, he was conquered: And ſo afterward, when he halted between the Jew and the Gentile, *Gal.* 2.

Who findes not this? Though we can bid defiance to temptations when they are abſent, and ſay, Oh, we would not be thus and thus; yet when they preſent themſelves, we are too ſoon foiled by them. Places and Offices have corrupted ſome men, that were honeſt before: Company hath tempted thoſe, that came in pure: Some occaſion offered for theft or luſt, hath ſubdued a man ſuddenly, that never before had the like motion.

For the Uſe:

Application

Let us pray then, as our Saviour biddeth us, that we *enter not into temptation.*

Secondly, labour we to fortifie our hearts with grace, and fear them with the fear of God; that when temptations come, we may be able to reſiſt them. 'Tis nothing for a man to be chaſte, where there is no tentation to uncleanneſs; for a man to be temperate at a poor and lean table; to be meek and moderate, when we are not provoked: nothing for the ſervant not to ſteal, when his maſters eye is upon him: But, when temptation cometh, then to ſtand upright, argueth the power of grace: As we ſee in *Joſeph*, ſollicited by his miſtreſs; and *David*, when he had *Saul* in the cave, and all circumſtances invited him to take revenge.

Thirdly, whenſoever we are foiled by temptation, let us blame

our

our ſelves; for did not we yield, we could not be overcome: it is not in the power of any man or woman living; nay not of Satan himſelf to hurt us, if we could keep our own: Satan *ſuadere poteſt, cogere non poteſt*, (ſaith the Father:) *non extorquet conſenſum, ſed petit.* The devil may perſwade, but he cannot compell; he doth not inforce conſent, but begg it: He may πεῖσαι, but not ἀναγκάσαι. *i.e.* He may ſeduce, but he cannot neceſſitate us: *Sarahs* temptation had been fruſtrate, if *Abraham* had not yielded; and therefore let us lay the blame, where it ſhould lye; challenge not God, nor men, nor Satan, but our own deceitful hearts; for every man (ſaith the *Apoſtle*) *when he is tempted, is drawn away by his own concupiſcence.*

Laſtly, Obſerve here, that though *Abraham* had before been tempted, and ſtood it out manfully; yet here he yieldeth and gives in: when he was called out of his own country, you may well think he ſuffered a ſhrewd aſſault, to leave his dwelling, his friends and kindred, and all his accommodations, and yet he overcame thoſe difficulties; afterwards when diſſention was between his and *Lots* herdmen; and no queſtion, he was tempted to ſtand upon his ſeniority and precedency; he had been the maker of his nephew under God; and therefore why ſhould not he ſubmit to his conditions; and yet for peace ſake, he conquereth himſelf ſo far, as to yield of his own right, and to give *Lot* the liberty of choice. Again, there was a tentation lay in the *King* of *Sodoms* offer of the ſpoiles unto him; and yet he is ſo reſolute, that he will not be enriched, ſo much as a ſhooe-latchet by him: and yet now, when this tentation commeth, here he yieldeth, and hearkneth to the voice of his wife: why did he not ſay to her upon her motion? My dear wife, I am not ſo blinde or ſtupid, as not to diſcern the great care that thou haſt of my contentment; and how willingly ſhould I embrace it; but that the thing is not lawfull in it ſelf, and would argue diffidence in the promiſe of God, on which I have depended all this while: both thou and I are to yield our ſelves to God, and not to preſcribe him the time or manner of beſtowing the bleſſing: I dare not condeſcend unto thee in this particular; but none of all this ſaid he, but as ſoon as ſhe mooveth, he conſenteth; and thus we ſee;

That it is poſſible for the childe of God, that quitteth himſelf well in one temptation, to be foiled by another. *David* that bore himſelf well, in that untoward carriage of *Saul* towards him; yet fayleth when he is provoked by *Nabal*, and preſently voweth revenge: and though he carryed himſelf well, in the rayling of *Shimei*; yet not ſo well at *Abſolons* death: *Job* at firſt was ſo patient, that he did not ſin with his mouth; but afterward he ſpeaketh unadviſedly: And *Jonah*, that is of a meek ſpirit when he is detected in the ſhip, is in a *Voge* becauſe of the gourd; and we finde it thus ordinarily: he that quitted himſelf well in a temptation to ambi- *Obſerv.* 7.

tion, hath fayled when he hath been tempted to covetouſneſs; and he that quitted himſelf well in both the former, hath failed in a temptation to luſt and uncleanneſs: He that hath reſiſted drunkenneſs, yet hath yielded to gluttony.

For the Uſe of this:

Application Firſt, for others: Let us be tender in our cenſures of them, when they are carried away, by this or that temptation; it is incident to the beſt; and we know not how their temptations have been edged: neither let us deſpair of them, becauſe they have been foiled, that they will ſtill hereafter go by the worſe; no, they may recover themſelves, and be more valiant; (as it is ſaid of *Caſtus* and *Emilius* in Saint *Cyprian*,) *fortiores ab ignibus facti ſunt, quibus ante ceſſerant*; their chriſtian fortitude was the more kindled, by the ſight of thoſe flames, which before they ſtartled at; the old ſaying was, he that flyeth, may fight again.

S. Cyprian.

1 Cor. 10. 10. Secondly, For our ſelves, let us not preſume on't; (as the *Apoſtle* ſaith; 1 Cor. 10.) *Let him that ſtandeth, take heed leſt he fall*; Let us not be *high-minded, but fear*, conſidering how many ſnares lye in our way, and how weak we are of our ſelves. And Thirdly, Let us beg of God, his confirming and ſtrengthning grace; *gratia ad ſingulos actus requiritur*, (was the Fathers ſaying againſt the *Pelagians*:) if Gods grace be not ever at hand to help us; though we have ſtood it out, in an hundred great temptations, we may be foyled, in a poor and contemptible occaſion.

Preached, *May* 19. 1641.

THE

THE FOVRTH SERMON.

GEN. 16. 3.

And Sarah, Abrahams wife, took Hagar her maid, the Egyptian, after Abraham had dwelt ten yeers in the land of Canaan.

THE three firſt verſes of this Chapter, (as I told you in the diviſion of it) contained the marriage of *Abraham* with *Hagar*, *Sarahs* handmaid. And therein four things obſervable.

1. The occaſion of this marriage, in the firſt verſe.
2. The proper cauſes of it, in the ſecond verſe.
3. The knitting of this knot, in this third verſe.
4. Together with the fourth thing, which is, the aſſignation of the time when this marriage was made: namely, *After Abraham had dwelt ten yeers in the land of Canaan.*

We have done with the Occaſion, and the Cauſes: Now we come to the knitting of the knot: *And Sarah, Abrahams wife, took Hagar her maid, the Egyptian, and gave her to her husband Abraham, to be his wife.*

And here two Queſtions are made:

Two main Queſtions anſwered.

Firſt, Why *Sarah* would not rather make choice of ſome free-woman, to give unto her husband, then a bond-woman?

And it is anſwered, That by giving him a bond-woman, ſhe was ſure, that the children that ſhe ſhould bear, ſhould be accounted her own; for, as her miſtreſs, they belonged unto her: Whereas ſhe had failed of this, if the party had been a free-woman: for ſhe would not have yeelded her right unto another.

Secondly, it is demanded, How *Hagar* is ſaid to be given to *Abraham* to wife, when *Sarah* was his wife already? What kinde of wife was *Hagar*?

Two ſorts of wives among the Patriarchs.

The Patriarchs, in the Old Teſtament, had two ſorts of wives; primary, and ſecundary: both of them were reputed lawful and true wives, and therefore the children of both were accounted legitimate.

The former wives were called רשים, primary wives: ſome ſay, (as I told you, not long ſince) from נשה, which is to *forget*; either becauſe the memory of the woman is not ſo ſtrong as the mans; or

rather, becauſe the fathers family is forgotten, and in a manner extinct, in their daughters, when they are married. And it is the common ſaying of the Hebrews, *Familia matris, non vocatur familia*; that the mothers family, is not called the family. And for the contrary reaſon, a male-childe is called זכר, from memory; becauſe the memory of the father is preſerved in the ſon; according to that ſpeech of *Abſalon*, 2 Sam. 18. *I have no ſon, to keep my name in remembrance.* And the * heathen man could ſay, σύλοι τῶν οἰκῶν παῖδες ἄρσενες: that males are the pillars of the houſe.

2 Sam. 18. 18.

* Euripides.

The other ſort of wives, they call פילגשים, *ſecundary wives*, or half-wives; from פלג, *dividere*, to divide; and אשה, *uxor*, a wife: as one would ſay, *Uxor diviſa & dimidia*; a divided or half wife. The Engliſh tranſlateth them *concubines*; and not unfitly: for ſometimes the Hebrew word it ſelf ſignifieth a ſtrumpet or harlot.

The difference between theſe primary and ſecundary wives, was this:

The differences of the two ſorts of wives.

Firſt, there was a diſparity in their authority, or houſhold-government. The wife was as miſtreſs; the concubine, as an handmaid, or ſervant: ſhe had *jus tori*, a right to the marriage-bed, as the chief wife had; otherwiſe, ſhe was in all reſpects inferiour; as appeareth in this ſtory of *Sarah* and *Hagar*: *Sarah* diſpoſeth of her to *Abraham*; and *Abraham* telleth his wife, that ſhe *is in her hand*, to do to her as it pleaſeth her; and ſhe correcteth her: and the Angel, meeting with her when ſhe was fled, chargeth her to *return, and to ſubmit her ſelf to her miſtreſs.*

Secondly, the betrothing of theſe wives was different. The chief wife, at her eſpouſals, received from her husband certain gifts and tokens, as pledges and teſtimonies of the Contract. Thus *Abrahams* ſteward gave, in *Iſaac*'s name, unto *Rebekah*, *jewels of ſilver, and of gold, and raiment*, Gen. 24. This cuſtom alſo was in uſe among the Grecians, who called thoſe gifts ἔδνα, *dona ſponſalia*, nuptial-tokens, (ſaith *Suidas*:) ἔδνα δῶρα ἃ τῷ γαμοῦντι τῇ γαμουμένῃ: gifts which the bridegroom preſented to his bride.

Gen. 24. 53.

Suidas.

Again: the chief wife received from her husband a Bill of writing, or matrimonial Letters: whereas, the concubine received neither ſuch gifts, nor ſuch Letters.

Thirdly, onely the children of the chief wife ſucceeded the father in his inheritance: the children of the concubine received onely gifts or Legacies. *Abraham* gave his inheritance unto *Iſaac*: unto the ſons of the concubines he gave gifts, and ſent them away from *Iſaac* his ſon, while he yet lived, *Gen.* 25. Neither did it hinder, though the concubine brought forth before the chief wife; as we ſee here, in *Sarah* and *Hagar*; and afterward, in the caſe of *Rachel*, and *Bilhah* her maid, *Gen.* 30. the children of the chief wife, though later born, were preferred before the children of the concubines. And let this be ſufficient for the ſatisfaction of the Queſtions.

Gen. 25. 5, 6.

Gen. 30.

Now

Now we come to *Sarahs* fact.

Sarah, Abrahams wife, took Hagar her maid, the Egyptian, and gave her to her husband Abraham to wife.

Here is the knitting of the knot; and here we may obſerve,

First, *How ſin goeth on by degrees:* And

Secondly, *How one degree is worſe then another.*

Obſerv. 1. *Of Polygamy, or the divers wives of the Patriarchs; how far excuſable, and why not imitable*

She had, before, onely had this device in her head, out of a diffidence and diſtruſt of having any children her ſelf: then, ſhe reſolveth upon the putting it in practice: then, ſhe communicateth it to her husband; and ſeeing him taken with it, haſteth to perfect it. Sin is firſt *in ſemine*, in the ſeed; then it is in the blade; then it cometh to an ear, and ſo to maturity: It is in the root firſt, and then in the leaf, and then *in ramo*, in the branch; and laſtly, *in fructu*, in the fruit. *The woman ſaw the fruit*, and *it was lovely to look upon*: and then Satan ſuggeſteth, that it was good for the improvement of knowledge, and they ſhould *be as gods, knowing good and evil*: and then they reſolve to taſte it. *Si bona, cur non tangi? ſi mala, cur in paradiſo?* (as Saint *Bernard* makes the woman to ſpeak:) If the fruit be good, why not to be touched? and if bad, what doth it in paradiſe? And ſo, at laſt, they eat it. So, there was a luſtful minde in thoſe *ſons of God*; and this was ſtirred, by ſeeing *the daughters of men to be fair*: and then they proceed to take them to be their wives. So was it in the caſe of *Joſephs* miſtreſs, and in the brethren of *Joſeph*, they came, by degrees, to perfect their ſin. And ſo in *David*, and the enemies of *Daniel*: in *Haman*, in the high-prieſt, and divers others. Saint *James* layeth down this, Chap. 1. 14. firſt, there is *luſt*; that is the ſeed: then this luſt *conceiveth*; and then it *bringeth forth* ſin; that is, in outward action.

The firſt Obſervation's twofold

S. Bernard.

James 1.14,15.

Secondly, as I obſerved, *Every of theſe ſteps and degrees, is worſe then other.* There is the ſerpents *root*, Iſa. 14. and out of that cometh forth a *cockatrice*; and that groweth to be *a fiery flying ſerpent*. It is very bad to have naughty thoughts: *Prov.* 15. 26. *The thoughts of the wicked are an abomination to the Lord.* And *Jer* 4. *O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved. How long ſhall vain thoughts lodge within thee!* And it is well known, how Gods dearеſt Saints are grieved with their untoward cogitations, though they come not into the eye and obſervation of the world: even in this reſpect, they call themſelves, with S. *Paul, miſerable men*, becauſe they are ſenſible daily, not onely of ſuch thoughts as are *injecta*, caſt into the ſoul, on a ſudden, by Satan; but ſuch alſo as be *aſcendentes*, (as the School diſtinguiſheth of them;) that aſcend out of their own corrupt hearts. In this reſpect it is, that Saint *Auguſtine* crieth out, *Quando? ubi innocens fui, Domine?* When, Lord, or where have I been innocent?

Obſerv. 2. *The ſerpentine motion of ſin, and how each ſin is worſe then other.*

Jerem. 4. 14.

S. Auguſtine.

But now evil *words* are worſe then evil *thoughts*. Pro. 30. ſaith *Agur*, *If thou haſt been fooliſh in lifting up thy ſelf*, (that is, in choler, and deſire of revenge:) *and if thou haſt thought wickedly, lay thine hand upon thy mouth.*

Prov. 30. 32.

And

And again: *actions* of evil, are worse then either *thoughts* or *words*, and a greater signe of a wicked heart; to *do* ill, then onely to *speak* or *think* ill. *Isai.* 3. *Jerusalem is ruined, and Judah is fallen, because their tongue and their doings are against the Lord.* The reason is good: For,

Isai. 3. 8.

1. It argueth, that sin hath got a more full dominion and soveraignty over a man, when it cometh into the outward man, and is perfected in outward action, then when it resteth in the heart. There is no man can free his heart from corruption in this life: *Who can say, his heart is clean?* Prov. 20. no more, then he can say of his body.

Prov. 20. 9.

You will say, What man is free from sin, in word and deed? For, *In many things we sin all*, James 3. 2.

But yet this is easier then the other: a man may more easily keep himself from the outward action, then the inward cogitation. Many a man hath thoughts of lust, yet keepeth himself from the act: many a man hath thoughts of revenge, yet doth not shed his brothers blood. And therefore the Apostle adviseth, that we should not let *sin raign in our mortal bodies*, Rom. 6. and that we should not make our members ὁπλα ἀδικίας, *weapons of unrighteousness*: though we think evil, against our purpose; yet to take heed of bringing it forth into practice.

Rom. 6. 12.

A second reason is, When a mans corruption breaketh out into action, God is more dishonoured, and men are the more damnified. The man *himself* is onely hurt by his ill thoughts: but when it breaketh out into action, *men* are hurt. If *ill words corrupt good manners*, (as the Apostle saith, 1 *Cor.* 15.) why then surely, evil actions: And therefore Satan putteth on men, not onely to *think*, but to *work* all iniquity with greedinesse.

1 Cor. 15. 33.

For the Use of this:

Application

1. Let our care be, to stop sin in the beginning, as neer as we can; to *dash these children of Babylon against the stones*, when they be young; to kill the cockatrice in the egge; to quench the fire while it is but a spark: For it is of a growing nature; and if a man give way to it, *non obtinebit ut desinat*, he shall not conquer it into a cessation.

Set we our selves even against evil thoughts; pray against them, strive against them, dislike them when they rise, and lament and mourn for them: But do not tumble this sweet bit under thy tongue; do not take delight to dwell upon ill cogitations: for then the fire kindleth further, by this complacencie; and the next thing will be, a resolution to speak or do: *Qui minima contemnit, paulatim decidit*: he that contemneth small sins, by degrees falleth into great ones. And Saint *Augustine* sheweth it, in the example of his mother, when she was a maid; how she came to be overcome with a love to wine, and was thereupon called, by a servant in the house, *Meribibula*, that is, a wine-bibber. A little rent in a garment, is apt to be wider; and a small breach in the bank of a river, will soon be wrought to a greater latitude. Sin beginneth in thought, and proceedeth to ill speeches, and worse actions.

S. Augustine.

Secondly,

Secondly, It ſhould teach us with might and main, to withſtand the perfection of ſin; though we cannot be ſo happy, as to be without ill motions; yet let us keep us from evil practices, when we have ability and opportunity for the acting of them. Let us then do as *David* did, who having in his wantonneſs and curioſity, luſted after the water of the well of *Bethlehem*; yet when it was brought unto him, had that power over himſelf, that he would not drink it, but poured it out upon the ground. So though we have luſted and coveted, and had unclean thoughts and reſolutions; let us take heed of perfecting them, for this woundeth the ſoul the deeper, and maketh the recovery more difficult. Not to have ill thoughts is (as * one ſaith;) ἀδιαφορον, *i.e.* inevitable; and therefore though they be faulty, God will be the more merciful upon our repentance; but when we proceed to action, and accompliſh our ill thoughts and purpoſes, *voluntarium auget peccatum*, deliberation heightneth the ſin: the more of the Will in it, the greater the ſin; and the more deliberately done, the harder ſatisfied: and when we are kept from the outward commiſſion of ſin, let us not thank our ſelves, for it is Gods grace that reſtraineth us; I kept thee (ſaith God to *Abimeleeh*, *Gen.*20.) *That thou ſhouldeſt not ſin againſt me*: Corruption in the ſoul knoweth no pauſe; and therefore if God keep it not back, a man ſhall not ceaſe till he come into *profundum peccatorum*, into the depths of ſin, and be, with *Lazarus*, even dead and buried in the grave of his ſin; the *Stoicks* that thought the Right and practice of vertue, and refrayning of evill, to be in a mans own power, did err the whole Heaven; for if God do not keep us, we ſhall fall into as fearfull precepices, as ever *Cain*, or *Pharoah*, or *Ahab*, or *Judas*, or *Julian*, did.

* *Ecumenius.*

Gen.20 6.

But now for the fact of *Sarah* and *Abraham*; a great queſtion is implyed, whether it were lawfull or no: And there be two extreams about it: *Fauſtus* the Manichee, as (appeareth in Saint *Auguſtin*,) doth make holy *Abraham* guilty: *turpis & nefariæ libidinis*, of baſe and flagrant luſt; and that being mad on iſſue, he wallowed in uncleanneſs with a baſe Harlot; he doth likewiſe challenge him with infidelity, that God having promiſed him iſſue by *Sarah*, he would ſeek a childe by another woman: But Saint *Auguſtin* there freeth him from boththeſe imputations.

lib. 22. *Contra. Manich.*

A great queſtion.

Firſt, That *Abraham* was not luſtfull; for he never thought of this way, till his wife did ſuggeſt it unto him, and preſs it upon him.

Secondly, He was not guilty of infidelity, or diſtruſt of Gods promiſe; (ſaith he;) becauſe though God had promiſed him ſeed, yet he had not made known unto him, whether he ſhould have it by *Sarah*, or ſome other woman; for he revealeth it unto him in the ſeventeenth and eighteenth Chapters, that he ſhould have iſſue by *Sarah*. The other extream is, of thoſe that wholly acquit both *Abraham*

Gen.17.& 18.

Abraham and *Sarah*, from any fault at all in the tranſaction of this buſineſs; ſo do many of the ancients: ſome upon light grounds, others upon thoſe that are more dangerous; I will briefly ſet down ſome of their reaſons, for the excuſe of either party.

Lib. 1. Antiq. C. 11. And Firſt, for *Sarah*, ſo *Joſephus* ſaith, that ſhe did this κατὰ θεοῦ κελευσμὸν, *i.e.* at the call of God; God commanding her ſo to do: but how doth this appear? there is not the leaſt footſtep of it; though God approved of her advice, for the caſting out of the bondwoman and her ſon: *Gen.* 21. It followeth not, that he liked of the counſel that ſhe gave to *Abraham*, *to go in to her maide*: *Bellarmine* ſeemeth to come neer to this reaſon: for he ſaith, *non credibile eſt, Saram fœminam ſanctiſſimam id facturam fuiſſe, niſi licitum eſſe ſciviſſet*: It is not to be believed, that ſuch an holy woman as *Sarah* was, would have done this, or any thing, that ſhe had not known to be lawful. But by this reaſon, a man might defend thoſe actions of holy perſons, which are worthy of cenſure: it might be ſaid, that when *Sarah* laughed and denied it to the Angell, that ſhe would not have done either, if ſhe had not known it to be lawfull: This might be a ground to juſtifie *David*, upon both his adultery and murder.

Gen. 21.

Bell. lib. de matrimonio. C. 11.

Apologies for Sarah. A Second Reaſon is, that *Sarah* did what ſhe did, *ſtudio quærendæ prolis*: ſhe deſired only to have ſeed, that the Church of God might be enlarged, yea that the world might be bleſſed, according to Gods promiſe to *Abraham*: and this Saint *Ambroſe*, Saint *Auguſtine*, and Saint *Chryſoſtom* go upon: But this will not ſerve the turne; for as I ſhewed the laſt day: *Good intentions, will not juſtifie bad actions*: and the rule is peremptory; *Rom.* 3. A man *muſt not do evill, that good may come of it.*

Rom. 3. 8.

Thirdly, It is ſaid in defence of *Sarah*, that ſhe did but uſe the right that ſhe had over her husband; for the Apoſtle ſaith, 1 *Cor.* 7. *The husband hath not power over his own body, but the wife*; to which I anſwer: *That the wife hath a power and right, over the husbands body*; but not to perſwade him, or urge him to uncleanneſs with an other, contrary to the laws of marriage: her power only extendeth, to the challenging of her husband to her ſelf; and he is ſo hers, that he hath not power or right, to offer his body to another. It is eaſie to abaſe the power and right that people have; as ſome parents to their children, and ſome maſters to their ſervants, and ſome in place of authority, to thoſe that be inferiours: and ſo ſhe here maketh a perverſe uſe of that power and right that God had given her, over her husbands body, in giving up her right to another; whereas ſhe might not alienate it, or transfer it upon any; a wife cannot give leave to the husband, to take another. Now for *Abrahams* part, theſe reaſons are brought.

1 Cor. 7. 4.

Firſt, That he did it not out of a luſtfull minde, but of a deſire of iſſue: But this was anſwered before. Whatſoever his end was, the

the means is unlawfull ; and not only the meaning, but the means muſt be good.

Secondly, They ſay he did not do it of his own accord, but by the perſwaſion of his wife ; and this Saint *Auguſtin* much ſtandeth upon ; he ſaith of him, *non impleviſſe voluptatem ſuam, ſed Illius ; accepiſſe non petiiſſe, ſeminaſſe non amaſſe* : that herein he fulfulled not his own, but his wives will ; that he accepted, but deſired not *Hagar* ; that he uſeth her as a Seminary, not as an *Amoretta* : For afterward he ſaith to his wife, that the maide *is in her power*, and thereupon the Father magnifieth him, that he uſed *uxore temperanter, ancilla ob temperanter, nulla intemperanter*; his wife temperately, his maide obediently, neither inordinately : But this will not ſatisfie ; the pleaſure of his wife was not to be hearkned unto, but the will of God ; I believe that *Ahab* himſelf would never have taken that courſe that *Jezabel did*, if he had been left to himſelf, for the getting of *Nabaoths* vineyard ; but yet it was his fault, that he lets her do what ſhe pleaſe ; and uſe his ſeal to what purpoſe ſhe thought fit. Surely *Moſes* would have circumciſed his Son, if his wife had not diſſwaded him ; but he is cenſurable for gratifying her in it. Might ſin be excuſed by the perſwaſions of wife, and friend, and brother, and the like, thouſands would be guiltleſs.

S. Auguſtine, l. 16. de. Civ. Dei. c. 25.

Apologies for Abraham.

Thirdly, Saint *Auguſtin* ſaith, *mos erat, ergo crimen non erat* ; it was a cuſtom, and therefore thought no crime.

But we anſwer : Firſt, That it was no cuſtome, though *Peter Lombard*, and thoſe upon him, ſay, the Patriarchs ſay it was in uſe : For we read of no man before the floud that had two wives, but only *Lamech*, and he was of the ſtock of *Cain* ; it was he firſt, ſaith Saint *Jerom* : *Qui unam coſtam primus in duas diviſit* ; that firſt divided one rib into two ; and after the floud, not any of the holy children of *Seth*, till *Abraham*, had two wives.

P. Lombard.

S. Jerom.

Secondly, If it were a good argument, that becauſe it is a cuſtome, therefore it is not ſinfull ; we might wipe out many ſins, and acquit men of them, when they are cuſtomarily committed ; for cuſtome is not to be our rule, but Gods word.

againſt Polygamy.

Why but then Fourthly, they ſay, there was no law to forbid more wives then one : therefore *Abraham* did not offend in taking of another. I anſwer, though there was no Law written, yet there was a Law of nature, or of Creation ; and that contained a flat prohibition, of having more then one wife at once ; as appeareth in that there was but one rib taken from the man, and but one woman made of that rib : and that it is ſaid of the man, *he ſhall cleave to his wife*, not wives : and again, *they two ſhall be one fleſh*, not three, or more : And therefore that ſpeech of Saint *Ambroſe* will not fit, *in Legem non commiſit, ſed Legem prævenit*. He committed nothing againſt the Law, but prevented it, living before it.

S. Ambroſe.

And in the Fift place, the ſame Father would excuſe the fact of

Gal.4.24.25. S. Ambroſe.

Abraham, becauſe it was a myſtery; as appeareth, *Gal.4. quod putas peccatum, advertis eſſe myſterium?* (ſaith he:) doeſt thou conſider that to be a myſtery, which thou accounteſt to be a ſin? I anſwer, we deny not but Saint *Paul* maketh it an Allegory, but what then? The myſtery lyeth, not in the marriage of *Abraham* and *Hagar*, but in the ſervile condition of *Hagar*, and the caſting of her and her ſon out of the Family: that typified the ſervitude of the Law, and that carnal ordinances were to be caſt out of the Church. We do not (ſaith Saint *Auguſtine*) juſtifie the fault of *Lot* with his daughters, becauſe it ſignified ſomething. Becauſe there was a myſtery in *Hoſea*'s taking *a woman of fornications*; is fornication juſtified? Shall we excuſe theft, becauſe the ſudden coming of Chriſt is likened unto the coming of *a thief in the night*? Is a man licenſed to play the unrighteous ſteward, becauſe Chriſt draweth a Parable from them likewiſe?

Sixthly, Some ſay, that *Abraham* offended not in this, becauſe we finde afterward, that God promiſeth, to bleſs the childe that was born.

I anſwer: It is a fallacie *non cauſæ*; of that pretended for a cauſe, which was not the cauſe of that ſame bleſſing. God bleſſed *Iſhmael* for his fathers ſake; but not for the lawfulneſs of his generation. God bleſſed *Jephtah*, that was baſe born, and he became the ruler of the people: but this doth not juſtifie that mixture from which he ſprung.

Laſtly, that which is ſaid in juſtification of this fact, is, that Polygamy was not unlawful, and that God diſpenſed with it in thoſe times.

The Polygamy of the Fathers was a fault.

But, as far as I perceive, this cannot be made good: For, beſides that, (as we ſhewed before) it was againſt the law of Nature; there is a parity of matrimonial right, between man and wife; each others body, in each others power.

And ſecondly; Would God have that to be in families, that ſhould be the cauſe of diſcord? But ſuch is Polygamy, as we ſee in the family of *Abraham*, in that of *Jacob*, and in that of *Elkanah*.

Thirdly; had Polygamy been lawful, ſurely it ſhould have been permitted moſt of all in the beginning of the world, for the multiplication of mankinde: But then God did not ſuffer it; for he then ſaid, *For this cauſe ſhall a man leave father and mother, and cleave to his wife*: not *wives*, but *wife*; as ſpeaking of one.

The Polygamy of the fathers, then, was a fault. And let not men wonder, that it ſhould never, in all that time, be reproved: For, we do not finde *Lots* inceſt with his two daughters, or *Jacobs* marriage with two ſiſters, reproved; and yet both worthy of reprehenſion.

Secondly, it is obſervable, that moſt of the Polygamiſts were reproved in *deeds*, if not in *words*; either by the vexation they had from their wives, or by the croſſes they had in their children.

Why

Why but then, if it were a fault; what ſhall we think of the Patriarchs that lived and died in this ſin?

It is commonly ſaid, that they ſinned not againſt their conſciences, but of ignorance and infirmity, as in other things; this being not yet clearly revealed unto them; and God, in his gracious indulgence, upon their general humiliation for all the r ſins; was pleaſed to paſs by this: For, who is not guilty of many ſins, that he knoweth not perfectly to be ſins? And thoſe are waſhed away, through Gods mercy, by a general repentance. *Who underſtandeth his errours?* (ſaith *David:*) *O cleanſe thou me from my ſecret ſins.* Pſal. 19. 12.

Now for a word of Application:

Let no man dare to imitate the Patriarchs in this: For, if it were a fault in them, it ought to be avoided, not imitated: *Inſtruunt nos, & docentes, & errantes* (ſaith the Father:) They inſtruct us, at once erring and cautioning: we ſhould be warned by their falls. It is a prophane trick, to encourage our ſelves in evil, by the errours of holy men, (as too many do) pleading *Noahs* exceſſes, and *Abrahams* lying, and *Lots* inceſt, and *Davids* adultery: *Si David, cur non ego?* Saint *Auguſtine* maketh it the ſpeech of one; If *David* did thus and thus, why may not I do ſo? And ſo *Peters* denial of his maſter. Theſe are not ſet *in exemplum cadendi; ſed, ſi ceciderit, reſurgendi,* (ſaith that Father:) Not as examples of falling; but, if thou beeſt fallen, of ariſing. *Application* *S. Aug. in enar. ſup. Pſal. 51.*

Again, for this particular that we have diſcourſed upon, much may be ſaid, to extenuate the fault of the Patriarchs. We cannot plead, if we do offend in the like kinde: Why? Becauſe our bleſſed Lord hath perfectly cleared the caſe, *Matth.* 19. and *Mark* 10. *ab initio non fuit ſic: From the beginning it was not ſo.* Matth. 19. 8. Mark 10.

2. The Apoſtle ſaith, that *every man muſt have his own wife, and every woman muſt have her own husband,* 1 Cor. 7. and 1 *Tim.* 3. *a biſhop muſt be unreprovable, the husband of one wife:* ſo that he is reprovable, that hath two wives; that is, together: for it is to be underſtood *de Polygamia ſimultanea,* of many wives at the ſame time; not of Polygamy which is *ſucceſſiva,* divers wives one after another: for it is not forbidden for a man to have one wife after another. Why then beware of this rock; and let us know, If, after ſuch light, we run our ſelves upon it, our fault is far greater then that of the Patriarchs; for we have a Sun, to their Candle: and, the greater light, the more perfectly ſhould our ſteps be ordered. 1 Cor. 7. 2. 1 Tim. 3. 2.

Well, by that which hath been ſaid, we ſee, that both *Sarah* and *Abraham* failed in this buſineſs. We will not be ſo wicked, and foul-mouthed, to charge *Abraham* with groſs luſtfulneſs, and laſciviouſneſs or make *Sarah* a bawd unto him: Saint *Auguſtin* might ſay it truly of the Patriarchs; *Caſtiùs utebantur pluribus, quàm nunc unâ*: that they did more chaſtly uſe many, then many now uſe one; but on the other ſide, we muſt needs note the infirmity of theſe holy perſons: *S. Auguſtine.*

Fevardentius.

ſons; and yet that rayling Fryer *Fevardentius*, taxeth this in reverend *Calvin*; he taketh no knowledg what that holy man hath ſaid, indeed as much as can be ſaid, to extenuate the fault of this matrone: but becauſe he cannot acquit her of errour, he ſticketh not to ſay, that *Saram multis vexat contumeliis*; that he aſperſeth *Sarah* with manifold reproaches; yea belyeth him in that manner, that he maketh him ſay: *Saram voluiſſe domo ſua erigere lupanar, Et mariti Lænam eſſe*: that *Sarah* would ſet up a Brothel-houſe in her own, and became vitiatour of her husband: But let him bark as long as he will, neither he nor all the world can acquit *Abraham* and *Sarah* of a fault in this matter: Saint *Ambroſe* that had ſaid as much for *Abraham*, as poſſible he could, yet maketh this fact a fault; and therefore he fell into it, *ut cognoſcas non ſuperioris cujuſdam naturæ & ſubſtantiæ fuiſſe, ſed è numero & fragilitate univerſorum hominum*: that thou mayeſt know, that *Abraham* was not of any ſuperiour nature, or Angelical ſubſtance; but one of the frail number of mankinde.

The Friers ſlanders of Calvin.

Obſerv. 3. *The deareſt ſervants of God have their deſections: but yet with difference enough from thoſe of the ungodly.*

And here we may ſee, *That even the deareſt Saints of God have their failings*: even after they are called into the ſtate of grace, they may be overtaken with errours.

Let us turn us unto any of the Saints (as *Job* ſpeaketh) and we ſhall finde this made good. Righteous *Noah* was overcome with exceſs and inceſtuouſneſs: *Jacob* diſſembled, by the perſwaſion of his mother; and *Judah*, his ſon, polluted himſelf with *Tamar*: and *Reuben* climbed up to his fathers bed: and *Simeon* and *Levi*, how cruel were they againſt the Sichemites! *Moſes* was diffident at the *waters of ſtrife*; and *Aaron* and *Miriam* murmure againſt their brother: beſides that, *Aaron* was engaged in the buſineſs of the golden calf: And we know how *David* failed groſsly; and ſo did his ſon *Solomon*; ſo did *Jehoſhaphat* and *Hezekiah*; and ſo did *Jonah*; and ſo did the Apoſtles of our Lord; yea, even he that ſome would have to be the chief, by his being ſhaken with the blaſt of a damſels mouth, plainly diſcovered, he could not be the Rock of the Church: yea, after this, he *halted between the Jews and the Gentiles, and drew many after him in his diſſimulation*. I know no Saint that ever was in the world, that had not reaſon to complain in this kinde.

Now whence cometh this, that Gods people are ſo ſubject to failings?

Certainly, Firſt, Satan is moſt ſpitefully bent againſt them; and he deſireth, eſpecially, *to winnow* them *as wheat*; and doth more rejoyce in the foiling of them, then in an hundred others: he ſeeketh to impair their comfort, and to bring a blemiſh upon that Truth which they profeſs.

Secondly, the beſt have corruption in them, and carry about with them *a body of ſin*: though they be wholly juſtified, yet they are not wholly ſanctified: perfect ſanctification is reſerved for another life: and here, corruption will be ſtill working.

Third-

Thirdly, the Lord in his wiſdom ſuffereth it to be thus:

1. To abate their natural pride, by letting them have a ſenſe of their own infirmities.

2. To make them cleave more cloſely unto him. And

3. To make them more compaſſionate toward their brethren, in their weakneſſes; and καταρτίζειν, to ſet them in joynt (as the word importeth) with a more eaſie hand, as a man would do a member that is diſlocated.

For the Uſe of this:

Application It confuteth the opinions of thoſe mad brains that think it is poſſible for men to be without ſin: yea, the Antinomians have not ſtuck to ſay, *Be in Chriſt, and ſin if thou canſt.* Saint *John* then muſt be a lyer, who calleth that man lyer, and ſaith *the truth of God is not in him*, that ſaith he hath *no ſin.* And Saint *Ambroſe* told that Catharist that ſaid he had no ſin, that that very word made him a ſinner. But ſuch mad ones have more need of a Phyſitian to purge them, then of a Divine to confute them.

Secondly, here is ground of comfort unto thoſe that mourn daily under their defects: it is none otherwiſe with them, then with the deareſt Saints: if they would weep their eyes out, they cannot weep themſelves free from ſin: nay, let them this day have repented never ſo ſeriouſly; by to-morrow, yea (God knoweth) long before to-morrow, they ſhall be overtaken again.

And as I deſire this may comfort the diſconſolate ſpirit; ſo I would be loath it ſhould encourage the prophane: for they are apt to bolſter themſelves in their groſs cuſtomable ſins, by ſaying, *Every one hath his faults; we have all our infirmities.* But let them know, there is a great and broad difference between their ſins, and the infirmities that Gods children are chargeable withal.

Firſt: *What I hate, that I do*, ſaith S. *Paul*, Rom. 7. The children of God are convinced in their judgements, that it is a ſin; and hate it. The wicked man cannot ſay ſo: for he loveth his ſin, he huggeth this *Dalilah.* Rom. 7. 15.

Secondly, at verſ. 19. Saint *Paul* ſaith, *That which I would not, that I do.* The purpoſe, will, and reſolution of the children of God, is againſt ſin. So cannot the wicked ſay of himſelf: for he purpoſely and deliberately ſinneth: He doth not *ſuccumbere ſomno*, but *vacare*; he doth not nod againſt his will, but purpoſely ſetteth himſelf to ſleep. Verſe 19.

Thirdly, Saint *Paul* calleth himſelf (verſ. 24.) *miſerable man*, in regard of his ſin: The good man is much troubled and grieved, when he is overtaken; it is a great burthen to his ſoul, and he reſteth not, until he have made his peace. It is not ſo with the wicked. Verſe 24.

Fourthly; the good man walketh not *after the fleſh*; he doth not make ſin a trade: but the wicked man doth; it is his daily walk. See then, whether there be not much difference between the infirmities

mities of Gods children, and the irregularities of the wicked: and therefore little reaſon to comfort themſelves in this, That all have their failings.

Laſtly: As I would be loath *the dogs* ſhould ſnatch *the childrens bread:* ſo I would be as loath, that the children ſhould play the wantons with their bread; that becauſe they perſwade themſelves they are in the ſtate of grace, to ſlight ſin, and to be padling in thoſe dirty kennels; yea, to adventure upon ſome groſſer ones, that are ſweet and gainful: This is a piece of the devils Logick; *If thou be the Son of God, caſt thy ſelf down.* Oh what horrible ingratitude is this! Is he merciful, that thou ſhouldſt be ſinful? Shall the kindneſs of the father, or maſter, make the ſon or ſervant more looſe? *Joſeph* reaſoneth, from his maſters favour, to faithfulneſs: wilt thou reaſon, from Gods mercy, to iniquity? Why, the Pſalmiſt telleth thee, *There is mercy with the Lord, that he may be feared.* Mayeſt not thou ſuſpect thy ſelf, that thou haſt deluded thy ſelf with a vain hope that thou wert in the ſtate of grace? For certainly, no gracious heart can reaſon thus: *God hath called me by his grace; therefore I will ſin, and will take the liberty to offend God.* But if thou beeſt under grace, then be aſſured, that this thine argumentation will, after a while, ſpoil thy peace, and bring thee into ſuch anxieties and perplexities, before thou recover thy former feelings of Gods love, that thou wilt ſay, thou haſt had an hard penyworth of thy ſin. Remember but *David*, how his bones were *broken*, before he was reſtored in the fear of God. Let the ſenſe of Gods warm favours melt us into all poſſible obedience: and the neerer he hath brought us to himſelf, and the more he hath manifeſted himſelf unto us, the more obſervant let us be of him, and the more tender and fearful to do the leaſt thing that may offend him: this will ſhew *the love of God* to be *ſhed abroad in our hearts:* And that love which maketh us here holy, will make us hereafter happie.

Preached, *May* 26. 1641.

THE

THE FIFTH SERMON.

GEN. 16. 4.

And he went in to Hagar, and ſhe conceived: and when ſhe had conceived, &c.

THere remaineth one thing of the former verſe; and that is, the circumſtance of time, when this plot, of *Abrahams* marrying of *Hagar*, was put in practice; *after Abraham had dwelt ten yeers in the land of Canaan.*

Now this time is mentioned, (ſay ſome Hebrews) becauſe this was the time ſet for trial, Whether the wife was like to be barren or fruitful. But *Rebekah* was twenty yeers barren. *Cajetan* thinketh, it was to ſhew, that *Sarah* now paſt hope of children, ſhe being was ſeventy five yeers old, ten yeers younger then *Abraham*. S. *Chryſoſtome* ſaith, There is mention of the time, to give us to underſtand, ἐν πόσοις ἔτεσιν ὁ δίκαιος ἐκαρτέρησε, καὶ ἡλίκος, πλὴν ἀπαιδίας ἐνεγκὼν, καὶ ἀνώτερος πάσης πάθους γυχέλασεν, πολλὴν τὴν σωφροσύνην ἐπιδείξατο: how long the Patriarch waited, how many yeers he ſtoutly bare out his unfruitfulneſs, and how, being above all paſſion, he declared his great continence and wiſdom: notwithſtanding his wives barrenneſs, never thought of having children by any other then his wife.

Cajetan.

S. Chryſoſtome *in locum,*

But ſurely, this circumſtance of time having reference to the marriage of *Abraham* and *Sarah*, it ſheweth thus much, That *Abraham* having now continued ten yeers in the land of *Canaan*, and having had a promiſe of ſeed, and no appearance of it in all this time; at the end of ten yeers, *Sarah* bethinks her ſelf of this project: and herein, diſcovereth,

Firſt, her Impatience: ſhe was weary of waiting any longer.

Secondly, her Diffidence: ſhe diſtruſted that any iſſue ſhould come by her. And

Thirdly, her attempting of an unlawful courſe.

Obſerv. 1. *Impatient diſtruſt, and unlawful means are Satans three fold cord, and go commonly together.*

And theſe three are uſually linked together: that people of Iſrael while they were in the wilderneſs, often murmured and were diſcontented, for this and that which they wanted, and grew ſo impatient, that they do not onely fly upon *Moſes* and *Aaron*, but they diſtruſt God; they queſtion his preſence: is the Lord amongſt us? and his power; can God prepare a table in the wilderneſs? Nay, they grow not

not onely to wiſhing that they had dyed in *Egypt*, but they ſay one to another, *let us make a captain and return into Egypt*; they are impatient, they are diffident, and that maketh them think of a deſperate courſe; and maketh them reſolve of going back to that place, wherein they had endured ſuch miſerable ſlavery, to the embittering of their lives; and from whence they were freed, by a moſt miraculous hand. Yea thus it was with *David*, while God deferred the accompliſhment of his promiſe; and that *Saul* ſtill hunted him (as he ſaith) *like a partridg upon the mountains*: he groweth impatient in his ſpirit, and that worketh to a diffidence; for he ſaith, *all men are lyers*; and that which they have ſaid unto him, hath been but to gull and delude him; nay his thoughts bubble up againſt God, as if he had forgotten to be gracious; and he flatly ſaith, *I ſhall one day fall by the hand of Saul*; and what followeth upon this, but a deſperate act, he caſteth himſelf amongſt the *Philiſtins*; which if God had not been the more merciful, had been the next means of his confuſion. This we ſee in *Job*, when the hand of God continued heavy upon him, and that not only his body was pained, but his minde was afflicted, he groweth impatient, and is weary of bemoaning himſelf; and then he groweth diſtruſtfull: *He cryeth* (as he ſaith,) *but God heareth not, he ſtandeth up, and God regardeth not*: Job. 30. And he ſticketh not to think, yea to ſay, *that God hath a purpoſe to make an end of him*; nay, ſee what this commeth to, at ſome time: *Job.* 7. *My ſoul chooſeth ſtrangling and death, rather then my life*: And yet this man is propounded, as an example of patience. *James* 5. To let us know, that the beſt graces in Gods children while they are cloathed with fleſh, are mingled with imperfection.

Impatience, diſtruſt, and ill courſes go together.

Iob. 30. 20.

c. 7. 15.

And Secondly, that in thoſe infirmities which eſcape us under ſome tedious and piercing afflictions; (ſo we ſee them, and ſtrive againſt them, and be grieved for them as he was,) God will be merciful unto us. In experience we finde how ordinary it is, when men have long waited for deliverance from this or that croſs, or long ſought this or that bleſſing; they grow impatient and tumultuous in their thoughts; and from that they come to diffidence and diſtruſt, and ſay with *Jehoram*, 2 *Kings.6. Why ſhould* we *wait on God any longer?* Either they diſtruſt his power, that he cannot help; or his goodneſs, that he will not help; and then followeth, by the ſuggeſtion of Satan, and their own corrupt hearts, an uſing of unlawful means and courſes, to ſatisfie themſelves: Some men like *Saul*, run to the witch at endor, becauſe God anſwereth him not; and ſome mens diffidence groweth as ſower as deſpaire, and they caſt themſelves out of this life, into an eternal death.

2 King. 6. 33.

1 Sam. 28.

Now for the Uſe of this:

Application

Labour we to ſtop this courſe in the head; and whenſoever God exerciſeth us, or how long ſoever, let us poſſeſs our ſouls in patience. Now I do not make patience to be an inſenſibleneſs under Gods

Gods hand, for I finde that conſidered as a fault, *Iſai.*42. *He hath poured out the fury of his anger upon Jacob; the fire burned him, and he laid it not to heart.* And Jerem.5.3. *Thou haſt ſtricken them, but they have not grieved.* If a parent ſhould correct his child, and ſhould finde in him a ſtubborn indolence, would he not be diſpleaſed with it? This is *Aſinina patientia*, an aſſes patience; neither do I mean by patience that ſtrength of ſpirit, and manlike reſolution and courage, that is found in ſome; out of pride of heart ſcorning to complain, as that party ſaith, *Jerem.*10. *Truly this is a grief, and I muſt beare it*: This is *Obduratio* or *durities*, (as the ſcool calleth it:) hardneſs and obduration; and *Job* calleth it, an hardning of a mans ſelf in ſorrow, *Job.*6. But I mean, by patience, a meek ſubmiſſion of ones ſelf to Gods diſpenſation, out of a conſideration,

Iſa.42.25.

Ierem.10.19.

Iob.6.10.

First, Of Gods ſoveraignty, and power.

Secondly, Out of a ſence of our own deſerts by ſin.

Thirdly, Out of a perſwaſion of that comfortable iſſue, hovereth in the cloſe, that God will give to our tryall, if we can depend upon him. This, I ſay, we muſt labour for: and though the exerciſe of our patience belong, yet we muſt not give out: *Sarah* here wayted ten years; I confeſs, many of us would have been ſooner weary: but if God ſhould not anſwer us in twelve years; (ſo long had the woman been troubled *with a bloody iſſue*, *Luke* 8. *and had ſpent all her living upon phyſitians, and could not be healed of any*; *nay rather grew worſe*: Mark.5.) Though not in eighteen years; as that woman that was bound by Satan, *Luke* 13. Though not in ſix and thirty years, as it was *with the palſied man, that lay at the pool of Bethesda*; yet we muſt patiently wait till God come: patience muſt have her perfect work; yea though God mean to exerciſe us all our daies, we muſt ſubmit; our deſires muſt be rather *Erudiri* then *Erui*, (as Saint *Bernard* ſpeaks;) rather to have the afflictions ſanctified, then removed; and we muſt think (for the eſtabliſhing our ſelves in the interim,) of what we ſhould have, and what we ſhall have; we ſhould have torments endleſs, and we ſhall have joyes everlaſting, if we thus obediently wait upon God; ſuch joyes, as all the afflictions in this life are not worthy of, *Rom.* 8. ſuch joyes, that it is but ἐλαφρὸν θλίψεως *light, affliction, and but for a moment*, in compariſon of that αἰώνιον βάρος δόξης καθ' ὑπερβολὴν εἰς ὑπερβολήν: *that far more exceeding; and eternal weight of glory*: 2 Cor.4. For what is *Sarahs* ſtaying, ten, twenty, thirty, forty years, yea *Methuſelahs* age, unto eternity? Let this ſtrengthen our patience, and ever keep us from thinking of any unlawfull means to rid our ſelves from the croſs that is upon us; but do as thoſe worthies, *Hebr.*11. Who would not *accept of a deliverance*, (that is, upon ill conditions) *that they might obtain a better reſurrection.*

S. Bernard.

Rom.8.18.

2 Cor.4.17.

Heb.11.35.

Another thing I obſerved from this circumſtance of time in this ten years that *Abraham* had dwelt in *Canaan*, God had bleſſed

him with a great eſtate; he had given him favour, in the eyes of the greateſt inhabitants of the land, and they were confederate with him; he had gotten a notable victory over certain Kings, which much raiſed the rate of him, in the opinion of the world: and God had appeared unto him, and given him great encouragement; and yet his wife was barren; he hath *no childe*.

Obſerv. 2. *Gods admirable diſpenſations, that while he furniſheth his children, ſtill keeps them ſhort in ſomething.*

Thus is God pleaſed to diſpenſe his bleſſings, that *he keepeth people ſhort in ſomething*: though they have much, they have not all they would have.

2 Kings 5. 1.

The ſon of *Abraham*, *Iſaac*, hath a great eſtate, and a good and a beautiful wife: but ſhe is barren twenty yeers together. *Rachel* is beautiful, and beloved of her husband: but yet ſhe hath not a childe. And ſo it was with *Hannah*; ſhe hath her husbands heart: but God hath ſhut up her womb. So we ſee in *Naaman* the Syrian, 2 Kings 5. he *was the captain of the hoſt of the king of Syria*, *a great man with his maſter, and honourable*; *a mighty man in valour*, and had gotten victories: *but he was a leper*. *Aſa* was a great Prince, and had a proſperous raign: yet he was *diſeaſed in his feet*, 2 Chron. 16.

2 Chron. 16.

And we ſee this in experience: God giveth ſome man a great eſtate; but he wanteth honour, (and, it may be, he is happier in the want of it, if he could ſee it:) yet he wanteth it; becauſe he earneſtly deſireth it. Another man hath Honour and Wealth; but he wanteth Health; and envieth the poor labouring-mans good ſtomack. Another hath all three, and yet wanteth children; and, it may be, is diſtreſſed more how to diſpoſe of his eſtate, then ever he was to get it. Yea, many have Children alſo; but they want comfort in them: and they are beaten, oft, with that which ſhould be the ſtaff of their age. Many a man is comely and proportionable; but he wants an inſide, and hath *animam pro ſale*, his ſoul onely as ſalt, to keep his body ſweet. Many are of excellent abilities: but they are deformed, and lack the ſymmetry of parts. Some man hath a good Invention; but he wanteth Judgement: and ſome have both, in a good meaſure; but want Memory. Some men are excellent for conception of a matter; but they want expreſſion. Many have an ἐγκυκλοπαιδείαν, a circle of all Learning: but they are *condi*, but not *promi*; as it were ciſterns, and not conduit-pipes: they have not the faculty of communicating themſelves; you muſt pump hard, to get any thing out of them. And ſome great learned Miniſters, are poor Preachers: or, if they be good at the Doctrinal part, they are not ſo good at Application.

Gods admirable diſpenſations.

And as God doth juſtly in all this; (for he may do what he will with his own:) ſo moſt wiſely: for ſuch is our corruption, and ſo much fleſh is in us, that if we ſhould have what we deſire, in theſe outward things, we ſhould neither know God, nor our ſelves, as we ought: *God is not in all the thoughts* of him that *ſaith in his heart, I ſhall never be removed*, and *feareth not adverſity*: Nay, ſuch people ſay unto

Pſal. 104. 6.

unto God, (*Job* 21.) *Depart from us; we deſire not the knowledge of thy ways:* and they forget themſelves even to be men; as it is *Pſal.* 9. 10. Job 21. 14.

Secondly, we ſhould be ſo in love with this life, that we would never deſire a better: we would ſay, as *Peter* in the mount, *Bonum eſt eſſe hic; 'Tis good for us to be here:* We would chuſe to have our *portion in this life*; and to be *filii hujus ſeculi*, children of this world. For, take a man that hath the affluence of all theſe outward things; that hath health, and wealth, and friends, and children, and a fair dwelling; and bathes himſelf in his pleaſures, and wanteth none outward accommodation: and how infrequent and cold are his thoughts and deſires of the life to come! how loath is he to part with This! *Hæc ſunt quæ faciunt invitos mori:* theſe are the things which occaſion an unwillingneſs to die. He is almoſt of that Cardinals minde, that preferred his part in *Paris*, before his part in paradiſe. Therefore, I ſay, God, in great wiſedom, keepeth us ſhort in ſome things, that we may not *cor apponere*, ſet our hearts upon theſe temporal contentments.

For the Uſe then:

Let us be content to want ſome things that our hearts ſtand unto: We cannot ſay, we are thankful for what we have, if we murmure for what we want; if the want of one bleſſing, makes us over-look all the reſt: As we ſee in *Ahab*, who prized not a Kingdom, becauſe he wanted a poor Vineyard: and *Haman*, that took comfort in nothing, becauſe he wanted *Mordecai*'s knee. Yea, it was *Abrahams* infirmity, when he ſaith to God, *What canſt thou give me, ſince I go childleſs?* *Application*

Secondly, if we have many things that others want; why ſhould we not be content to want ſome things that others have?

Thirdly, with all our wrangling, we cannot have the thing we deſire; we cannot *make an hair white or black:* no man can receive any thing, but *from above.*

Fourthly, God thinks fit, that we ſhould, as *abound* in ſome things, ſo *want* others. *Si non fit quod petitur, non expedit ut fiat,* (ſaith the Father:) if it be not granted which thou prayeſt for, God ſeeth it not expedient for thee. *S.* Auguſtine.

Laſtly, let us prepare our ſelves for heaven, and, by a meek and holy carriage, fit our ſelves for it: and in that place there ſhall be no want; it ſhall give every one ſatisfaction: though the veſſels caſt into the vaſt ocean may be of different capacity, and ſo, degrees of glory; yet the leaſt veſſel ſhall be as full as it can hold: and whereas here, (as the School-men acutely) *quieſcimus in deſideriis*, we are fain to be contented with deſires of reſt: there, ſhall be *deſideriorum quies*; an abſolute and bleſſed reſt of all deſires.

We come now to the next verſe; in which, and in the two following, are ſet down the Conſequents of this marriage of *Abraham* and *Sarah*

First, her conception.
Secondly, her insolent carriage upon her conceiving.
Thirdly, the expostulation of *Sarah* with her husband.
Fourthly, *Abrahams* yeelding of the power into *Sarahs* hand.
Fifthly, *Sarahs* correcting of *Hagar*; together with her flight.

For the first, *He went in to her, and she conceived.* For the phrase of *going in unto her*, we spake of it before, at the second verse. For the other clause, *and she conceived*, this may be observed;

Observ. 3. Evil actions often prosper outwardly: yet no events can denominate them, nor the divine permission be construed their occasion.

That evil actions oftentimes take effect, and prosper: that is, attain that end which the plotters and contrivers aim at.

Satan, at first, laid his bait, and it took with our first parents: And *Cain*, his *first-born*, accomplished what he intended; he had his brothers life. And so the brethren of *Joseph* succeeded in their enterprise against their brother. *Ziba* prospereth in his cheat; and *Gehazi* in his attempt. The ambitious mans lines hold; and the man that useth unjust courses, heapeth up wealth. And the slanderer findeth such as receive his defamations, and are wrought into an ill conceit of their brethren, by such incendiaries. The revengeful man fulfilleth his own desire of touchiness: And the voluptuous man, having laid his plot, satisfieth himself, and catcheth that he fished for.

God, though the Permitter, not the Author of sin.

And God permitteth it to be thus: for, though *non vult peccatum*, God willeth not sin; yet *permittit volens, & non invitus*; that God permitteth sin freely, and not unwilling: Yet his permission and his will, have two several objects. His permission is referred to the sin it self; his will, to that good end that (by his wisdom) he is able to bring out of it. Certain it is, (saith Saint *Augustine*) *non fit aliquid, nisi omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo*: nothing is done, unless the Almighty will it to be done, either by suffering it to be done, or doing of it himself.

S. Aug. in Enchiridion, c. 94.

And again, secondly, *non dubitandum est Deum facere benè, etiam sinendo fieri quæcunque fiunt malè*: 'tis not to be doubted (saith he) but God doth well, even in permitting those things to be done, that are done ill.

And thirdly, the good God would not suffer it, unless he knew how to fetch good out of it. Man may censure him for this permission of evil to be done, and to take effect, that he is the author of sin. Just reasons there be (as you have been taught heretofore) why God doth not hinder the wicked in their course; yea, letteth them prosper in their evil actions.

For the Use of this:

Application

Let us learn, never to justifie an evil action, because of the event. *Hagar* here *conceiveth*; and so many a base woman hath children, as soon, and with more easie labour then those that came honestly by them: Shall they, therefore, justifie their unclean mixture? A thief prospereth: but this justifieth not his course. Good purposes and intendments do oftentimes fail; they must not be condemned for that:

that: no more muſt wicked actions, for their ſucceſs, be juſtified. *Careat ſucceſſibus opto, quiſquis ab eventu facta notanda putat*: May he want ſucceſs, that draweth his concluſions from events. It is a thing that ſwayeth much with carnal mindes, that if they proſper in their ill way, and they have that which they aim at, they think it is a bleſſing; and hence are apt to juſtifie their actions. *Felix ſcelus virtus vocatur* (ſaith the Heathen.) And *Dionyſius* having a fair winde, after he had robbed the temple of *Aeſculapius*, ſtuck not to ſay, That the gods did approve ſacriledge. It may be, it made *Jeroboam* think the better of his idolatry, becauſe the Prophet that ſpake againſt the altar at *Bethel*, was deſtroyed by a lion. And thoſe in *Jerem.* 44. juſtified themſelves in *offering cakes to the queen of heaven*, by the *plenty* that they had upon it. *Antonius*, Archbiſhop of *Florence*, telleth of the mother of *Peter Lombard*, and *Petrus Commeſtor*, and *Gratian*; (the firſt, the compiler of the Sentences; the ſecond, of the Scholaſtical Hiſtory; the third, of the Decrees:) being all children born in adultery and uncleanneſs; That when ſhe came to confeſſion, ſhe told the Prieſt, ſhe could not repent her of her adultery, becauſe of the good ſucceſs of it, having brought into the world three ſuch worthy men. And ſtill this raigneth in mens mindes, that ſo far as they proſper in ill ways, ſo far they are bleſſed of God.

Jerem. 44.

Archbiſh. of Florence, the third part of his Hiſt. p. 18. c. 6.

I will ſhut up this Point with one known thing. Many men and women commit foul acts, and it pleaſeth God to ſuſpend his judgements, nay to ſuffer them to thrive and proſper, and to live in all poſſible jollity, without the controlment of any the leaſt judgement: O how do they bleſs themſelves in this, and think themſelves in better eſtate, by far, then Preachers would make them! But, if they would look into Gods book, they ſhould finde, that it is one of the greateſt judgements that God layeth upon man in this life, that he ſuffereth them to thrive in ſin. He telleth the people, *Ezek.* 16. that he *will make his fury to reſt, and his jealouſie to depart from them, and he will be quiet*: Which when Saint *Auguſtine*, upon occaſion, took into conſideration, he crieth out, *Quanta pœna nulla pœna!* How great a judgement is no puniſhment! And, *Hoſea* 4. he ſaith, he *will not puniſh their daughters when they commit whoredom, nor their ſpouſes when they commit adultery*: And a Father, as wiſe as he was devout, crieth out, *Nolo hanc miſericordiam, Domine*; ſhew me no ſuch mercy, Lord. For there is *Terribilis lenitas*, a terrible clemency; and *Parcens crudelitas*, a merciful cruelty: for God, oftentimes, maketh ſuch way for the ſinner, as he did for *Pharaohs* chariots, even till he came *into the midſt of the ſea*; and then he glorifieth himſelf in his deſtruction. Well then, though *Hagar* conceived, it juſtifieth not her fact: We muſt not make this a rule, to juſtifie an action ſimply from the ſucceſs of it.

Ezek. 16. 42.

Hoſea 4. 14.

The next Conſequent is, *Hagars* inſolency: *When ſhe ſaw ſhe had conceived, her miſtreſs was deſpiſed in her eyes.*

Where,

Where, first, we may observe,

Observ. 4. *Natural pride bubleth up, on every light occasion.*

How the pride of our hearts sheweth it self, upon the least start or precedency we have of others.

This handmaid hath a childe, and her mistress hath none; and she *despiseth* her. So it is in regard of wealth; the old proverb is, *The Blood riseth with the Goods.* *David* speaketh of the *scorning* of those that be at ease, or wealthy, *Psal.* 123. And *Solomon* saith, *Prov.* 18. *The rich answereth roughly, because he hath an high conceit of himself.* And Chap. 22. 5. *The rich ruleth over the poor:* he thinketh he may command him as his underling, yea, may take any thing from him, and he must hold his peace; as the *rich man*, in *Nathans* parable, took the sheep from the *poor man.* And therefore well did *Agur*, Prov. 30. pray against superfluity of riches, *lest* he should *be proud.* Saint *Paul* saith, *Charge rich men, that they be not high-minded*, 1 Tim. 6. 17. for, (saith Saint *Augustine*) As each fruit hath a worm growing out of it; so *vermis divitiarum superbia*, Pride is the worm of riches. And how stately do some men carry themselves towards others, if they have more of this worlds wealth then others! So for honour: if a man be exalted, how he busles! (as in *Haman:*) nay, if he have but the meanest office, we see how he is blown up. So for Knowledge: certain it is, the property of that is, to *puff up*, 1 Cor. 8. and they that have a greater measure then others, scorn others (as the Pharisees did the people;) they scorn them as ignorant, and those that know not the Law: And *Caiaphas* telleth the chief Priest and the Pharisees, that they *know nothing at all*, John 4. If a woman hath more beauty, she despiseth her that hath less: nay, even a better garb of clothes, (that case of rottenness) is a ground of quarrel.

Natural pride.

1 Cor. 8. 1.

John 7.

And 4. 9.

I may extend it further, even unto spiritual gifts; those also are haunted with this evil spirit of Pride: and they that have a greater measure of them, as they think, then others, they are not onely proud in themselves, (as we see in the Church of *Laodicea*, Rev. 3. that said *she was rich*; and Saint *Paul* had *the messenger of Satan sent*, on purpose *to buffet him*, that he should not *be exalted above measure* with his revelations:) but exalt themselves above others, and despise them; as we see in those, *Isai.* 65. that say, *Stand by thy self*, come not neer me; *for I am holier then thou:* and in that Pharisee, *Luke* 10. that preferred himself before the Publican; yea, spake of him with scorn; *as this publican.* And I fear, the world is too full of This, in these last and worst times: For people are blown up with such a conceit of their own Knowledge and Sanctity, that they despise others the dear servants of God, it may be short; though not in truth, yet in degrees; and so prove (at once) both proud and uncharitable.

Revel. 3.

2 Cor. 12.

Isai. 65. 5.

For the Use of this:

Application

Let us watch over our selves, and pray to God for his grace, that if God shall be pleased to advance us in any thing above others, yet our hearts be not lifted up. God would not have the Kings heart

lifted

lifted up above his brethren, Deut. 17. 20. Let not theſe outward things, (theſe trappings) make us diſdainful towards others: they be but *Pompatica & volatica*, but phancies and adcoutrements; and God can ſoon unplume us, and take away that which ſwelleth us ſo.

Nor, in regard of ſpiritual things, let us be lifted up, over-weening our ſelves, and deſpiſing our brethren. The moſt loaden tree boweth it ſelf; and the heavieſt ear hangs down the head; the Sun caſteth the leaſt ſhadow, when it is at the higheſt; the violet hideth it ſelf with its own leaves, and groweth lowe, though it ſmelleth ſweet. And I would wiſh all people to take heed of this pride; for this ſmoke may be in a cottage, as well as a palace: the bramble hath proud thoughts, as if he were fit to be King; and the thiſtle ſideth with the cedar of *Libanus*: And therefore let all ſtrive againſt pride, all mortifie this ſinful luſt; and let nothing in the world puff us up: for, in true judgement, it is pride without wit; yea, without grace, without true piety.

Obſerv. 5. *Servile diſpoſitions ever moſt inſolent, when exalted.*

Again, Obſerve an inſtance of a ſervile diſpoſition: Here is a poor hand-maide, in the condition of a bond-woman; and now having gotten the ſtart, how copped ſhe is! how malepert and inſolent! And ſo it is often ſeen, that thoſe that are raiſed from a flatt ground, they are the moſt proud and ſcornful, of all others, when they get aloaft: οὐδὲν γὰρ τῶν δούλων τὸ γένος (ſaith Saint *Chryſoſtom*:) for this is commonly the manner of ſervants, that when a little liberty or emolument is indulged to them; they quickly preſume (ſaith he) ἐπὶ ἐξουσίαν μέγαν ἑαυτῶν ἐπάρασι. They can ſcarce contain themſelves; within domeſtical limits, but forgetting their condition, run into ingratitude: (as it was here with *Hagar*.) It is wont to be ſaid, *aſperius nihil eſt humili cum ſurgit in altum*: Nothing is harſher, then a proſtrate man exalted: and it is well expreſſed in our engliſh proverb; ſet a begger on horſe-back, and he wil gallop, to come from one extream to an other; and 'tis well where moderation is kept: preferment to one of mean condition, raiſed from the dunghil, to ſit with great ones; it is like ſtrong drink, it maketh him gyddy. Well might *Agur* reckon theſe amongſt thoſe things which did diſquiet the earth, and which the earth could not bear; *Prov.* 30. *A ſervant when he raigneth, and an handmaide heir to her miſtreſs.* *Jeroboham* roſe from a mean condition; and we ſee how inſolent he was: 1 *Kings*. 11. So *Zimry*, of a captain becoming a *King*, how proud and cruel he was! 1 *Kings* 16. And *Haman* was but mean at firſt, yet when he got up, the ſun never looked upon a prouder courtier, and ſtore inſolent favorite: And *Zonaras* telleth of *Michael Balbus*, ſervant to *Leo Armenius*, how baſe a ſervant he was; yea doomed to execution, and his death being adjourned, through the means of the Empreſs, becauſe it was the feaſt of the nativity, the Emperour that night was ſlain, and this wicked ſervant proclaymed Emperour; and

Chryſoſtom *in locum.*

Prov. 30. 22, 23.

1 King. 11.
1 King. 16.

and no ſooner poſſeſſed the chayre of Majeſty, but he was proud and cruel, towards both the Empreſs, and others. I do not ſay, it always holdeth; for we have examples of thoſe that have riſen from a mean fortune, and yet have carryed themſelves in their preferment, humbly and wiſely; as we ſee in *David*, that was taken from the ſheep-fold, from following the ewes great with young: And *Eliſha* from the plough; and *Amos* from the herds; in *Heſter*, *Ruth*, and divers others: But it too too often falleth out, that thoſe that be taken from a mean eſtate, and have been promoted in the world, they have quickly forgotten the rock out of which they were hewen, and the pit out of which they were digged; they have forgotten their old acquaintance, yea have even ſcorned their mean kindred, and proved inſufferably ſupercilious, and ſtately: as *Plinius Secundus* ſaith of *Largius* the Macedonian, that he was *Superbus dominus & ſævus, qui ſervi iſſe patrem ſuum parum meminit*; that he was an haughty and a cruel maſter, and one that would not remember, his Father to have been a ſervant.

Plin. Hiſtor.

For the Uſe of this:

If this be ſo incident to thoſe of a ſervile condition, when they are promoted, to be ſo proud; let people labour to ſubdue this proud humour by grace; and let the thought of their *unde*, of their mean beginnings, be as the ballaſt to poyſe them, and make them ſteady: when with *Jacob*, they look upon their two bands; let them with him remember their ſtaff, with which they went over Jordan: It is ſaid of *Agathocles*, that being by birth but a Potters ſon, and having attained to be King of his own country, he cauſed his cupboard to be furniſhed with earthen cups, and his table to be ſerved with earthen diſhes; that he might thereby be put in minde of his mean and poor parentage: *En quis es* (ſaith *Bernard* to *Eugenius* the Pope:) *ſed noli obliviſci etiam quid fueris, opportune nimirum cum eo quod es, etiam quod ante eras, conſideras; hæc te conſidenter teneat intra te, nec avolare ſinat áte*: Behold who now thou art, but withall forget not what thou haſt been; ſeaſonably now with what thou art, mayeſt thou conſider what thou wert: Let this conſideration anchor thee within, and not ſuffer thee to flote from thy ſelf, abroad: by this we ſhall be moved to thankfulneſs for what we have, to humility, modeſty, and lowneſs of minde: and to carry our ſelves moderately to thoſe that are yet, as we were ſometimes: I know no one peice of morality fitter to be taught many in this city, then this; who being raiſed from nothing to great, both wealth and dignity, love not to look back, but carry themſelves in that ſtately and proud manner, that they are hated while they ſtand, and not pitied when they fall, nor bemoned when they are dead.

S. Bernard.

Obſerv. 6.
Ingratitude how odious both to God and man.

Saint *Chryſoſtom* again here obſerveth the ingratitude of this bondwoman: ὁρᾷ τὴς δεσπόινης τὴς τοιαύτης περὶ αὐτὴν ἐπιδεικαμένη, τὴν κηδεμονίαν; She over looketh all the long care and ſolicitude her miſtreſs had ſhewed

ſhewed unto her: what, had ſhe taken ſuch care to bring her from *Egypt*, and give her a liberal education thus long, and now had yielded unto her, her place in her husbands bed; and doth ſhe thus requite her with ſcorn and diſdain? this ſin of ingratitude, I have divers times ſpoken of: and therefore I will not offend your taſte with coleworts twice ſod; nor grate your eares, with drawing my ſaw the ſame way agai; examples of it have been infinite in all times: Men have ſuffered moſt from thoſe of whom they have beſt deſerved: the childe that hath been loved beſt, the ſervant that hath been moſt made of, the friend that hath lien neareſt the heart, hath proved ungrateful and treacherous: Thus was *Moſes* ſerved from the Iſraelites, and *David* from the men of *Keilah*, and from *Saul*; and the children of *Iehoiadah* from *Ioaſh*; our Lord from the Iews; and Saint *Paul*, from thoſe that went for brethren; and ſo ſucceſſively; and it continueth to this day. As one obſerveth, there be ſome beaſts and birds that are only to be found in ſome countries; and cert in weeds grow up but at certain tim s, and in certain places; but ingratitude is found out in all places, and at all times. And when one asked, Why there was not a priſon for ſuch offenders; it was an wered; Then every hou e muſt be made a priſon. And certainly a groſs ſin it is, even againſt the light of nature: nay, brute creatures have been obſerved to be thankful: the dull earth is reſponſory for that it receiveth: onely men are unthankful: But, *Ingratum ſi dixeris, omnia dixeris*: We need ſay no more; we can ſay no worſe, then to call a man unthankful. *Ingratitude.*

For the Uſe: Let all men know themſelves bound, both by Reaſon and Religion, where they have received courteſies and favours, to be thankful, according as they have ability and opportunity. It is ſordid in him that doth a favour for thanks; and it is baſe in him that receiveth a courteſie, and is not thankful. *Application*

Let us ever take heed of being unthankful towards God, our beſt benefactor. It is to be feared, we are ſick of ingratitude; we forget Gods favours, or we thank our ſelves for them, or we prize them not as we ſhould do: nay, in ſtead of being thankful for his benefits, we anger and provoke him, and turn the edge of his bleſſings againſt himſelf, and diſhonour him with his own gifts: we heap up ſins, and pile up iniquities, in ſtead of thanks. *Hæccine reddis Domino, populeſtulte & inſipiens? Do ye ſo reward the Lord, O fooliſh people and unwiſe?* Is it a ſolœciſm in manners, amongſt men, to be unthankful? and is it not a foul fault in the eyes of God? Are we weary of his bleſſings? The way to forfeit them, is to be unthankful: the way to continue them, is Thankfulneſs: like the well that *Solinus* telleth of; that while men ſing and play, it floweth; but when they ceaſe, it falleth as faſt: So the fountain of Gods favours. The vapours that are exhaled from the earth, are reſtored again in ſweet ſhowers: and ſo our thanks and praiſes for Gods bleſſings, produce more; and make God delight to do us good, yea ever to continue to do us good.

THE SIXTH SERMON.

GEN. 16. 5.

And Sarah ſaid to Abraham, My wrong be upon thee: I have given my maid, &c.

THE next Conſequent of *Abrahams* marriage with *Hagar* is, *Sarahs* expoſtulation with her husband; wherein ſhe challengeth him with doing her wrong, and maketh him the cauſe that ſhe was deſpiſed by *Hagar*.

2. She challengeth him with ingratitude: ſhe had given her maid into his boſom, and ſhe is contemned by her: wherein ſhe taketh it for granted, that he did foment it.

3. She breaketh out into a kinde of imprecation; *The Lord judge between me and thee*; that is, The Lord reward thee according to that I unjuſtly ſuffer from thee.

But before we come to theſe particulars, we will premiſe ſome things:

Obſerv. 1. *When God is not conſulted, all projects are invalid.* Muſculus *in locum.*

First, obſerve we, with *Muſculus*, *Quomodo cedant humana conſilia, citra Verbum Dei præſumpta:* How plots and projects ſucceed, wherein God is not conſulted.

You know the plot that *Sarah* had, and how ſhe did accompliſh it; and ſhe expected no little comfort from it: and behold, inſtead of comfort, ſhe meeteth with contempt and ſcorn. And again, it proveth an occaſion of a difference between her and her husband, who had hitherto lived ſo ſweetly together, that there had not been the leaſt touch or tang of diſcontentment between them. Our own contrivements, when God is not called to counſel, no wonder though, like an ill-charged Peece, they recoil upon our ſelves: Juſt like that ſtaff of *reed*, *Iſai.* 36. which doth not onely *fail* a man, but *runneth into his hand*, and doth him hurt. The builders of *Babel* joyn heads and hands for the erecting of that tower; and their aim was, 1. To get them a *name*: 2. To prevent their *ſcattering upon the face of the earth*. The failed in both: for they reaped reproach from this attempt; and they were the ſooner ſcattered abroad one from another. There was nothing of God in that plot of *Joſephs* brethren againſt him; and therefore it ſucceeded accordingly, on their part: for they haſten that promotion of his, which they would have prevented;

Iſai. 36. 6.

vented; and they treaſure up for themſelves matter of ſorrow and repentance: For we know what perplexity they are in in *Egypt*, when they reflect upon this unnatural fact of theirs; and how jealous of their brother, when he hath diſcovered himſelf, leſt he ſhould pay the old ſcore. What a plot had *Pharaoh* upon the people of *Iſrael*! *Come*, (ſaith he) *let us work wiſely*: He oppreſſed them with hard labor, thereby to exhauſt their ſtrength, that they might be diſabled from generation, and ſo he might prevent their multiplication: and behold, the more they were oppreſſed, the more they were increaſed, even as the fiſhes of the ſea: he was diſappointed in that which he aimed at, and, no doubt, vexed to ſee himſelf ſo diſappointed. *Saul* did not ask counſel of God, when he laid that plot againſt *David*, that he ſhould marry his daughter, and give an hundred foreskins of the Philiſtims, for a dowry: his aim was, that he might be cut off; but ſee, he reapeth nothing from his plot, but that which grieveth his heart, the improvement of his honour whom he hated. *Jeroboam* had a plot for the ſtrengthening himſelf in his uſurpation, That he would erect two calves in *Dan* and *Bethel*, and ſo keep the people from going to *Jeruſalem* to worſhip; and This the very means of the deſtruction of him and his poſterity. The world ringeth of the plot that *Haman* had againſt the Jews: and you know the iſſue of it; the Jews are preſerved, and himſelf is executed. *Jonah* had a plot to ſubterfuge his employment to *Nineveh*; he will flee to *Tarſhiſh*; and applaudeth himſelf in that quietneſs he ſhall enjoy at ſuch a diſtance: But ſee the iſſue; God diſpatcheth a meſſage after him, in the mouth of a whirlwinde, and he is thrown into the ſea. The plot of the high-Prieſts and the Rulers, was, to take away Chriſts authority. And thoſe *husbandmen* to whom *the vineyard was let out*, Matth. 21. and when Chriſt came among them, they ſaid, *This is the heir: come, let us kill him, and the inheritance ſhall be ours.* *Occidiſtis eum, & tamen hæreditas non eſt veſtra*, (ſaith Saint *Auguſtine*:) You have killed him, and yet the inheritance is none of yours: Nay, that which they were ſo ſtudious to prevent, they haſtened by this means: for, the Romans came, and took away their kingdom; they were ſcattered abroad, and under that miſerable diſperſion they yet lie; and the *blood* of our Lord is *upon* them, and their *children*, unto this day.

Matth. 21

S. Auguſtine.

And are not we able to ſeal to this in our own experience? How the luſtful, covetous, revengeful plots of men, have not onely failed, but brought much grief and danger to the contrivers: that as the bird is limed with that which groweth out of its own excretion; ſo they have reaped the ſorry fruit of their own way; and their own projects have been their puniſhments.

And who can expect it ſhould be otherwiſe? For, can any thing proſper without God? Nay, doth he not denounce a wo againſt Thoſe *that ask counſel, but not of him*? Iſai. 30.

Iſai. 30. 1. And 8. 9.

Secondly, doth he not ſay to the Prophet, (Chap. 8.) *Take counſel toge-*

together, and it ſhall be brought to nought? Doth he not ſay, Chap. 19. that *the ſpirit of Egypt ſhall fail in the midſt of it*, and he *will deſtroy the counſel thereof?* Doth he not ſay, that *Iſrael ſhall be aſhamed of his own counſel?* Hoſ. 10. 6.

And 19. 3.

For the Uſe of this:

Application Let us, in all our intendments and purpoſes, adviſe with God, and project nothing but what we have warrant for from him. *If it be of God*, (as *Gamaliel* ſometime ſaid) *it will ſtand*: but if it be onely of mans own brain, *it will come to nought*, and not onely fail us, but foil us; prove a detriment and grief unto us; and the more vexatious, becauſe we owe it to our ſelves, as the authors of it.

Object. I, (but will ſome ſay) We have known men that have laid their plots, and they have proſpered: and they have found that contentment in it which they promiſed themſelves. As for inſtance: a man that hath had his plots for the hooking in of great means, by untoward ways; his lines have held; he hath lived jovially, and left this eſtate to his heirs, and ſetled it as ſure as Law could make it.

Sol. *S. Auguſtine.* And do you call this Proſperity? *Lucrum in arca, & damnum in conſcientia*, (ſaith that Father:) Gain in the coffer, and loſs in the conſcience. What? a man to go to hell, to make his ſon rich? Is there any compariſon between *winning of the whole world*, and the *loſs of the ſoul?* οὐδὲν ἀντάξιον ἄλλο: ſure, nothing is of equal value with that. Beſides, hath he not treaſured up a curſe for poſterity? For, how have we known ſuch eſtates moulder away to nothing, in a generation or two!

Object. I, but (it will be ſaid again) even the beſt projects, and thoſe which be according to Gods will, yet always ſucceed not; nay, ſometimes men are damnified by them.

Sol. It may be ſo in the outward man, which God, in his wiſdom, may ſuffer; as we ſee in the children of *Iſrael*, that were twice diſcomfited by the *Benjamites*, and overthrown with a great ſlaughter, (though, both times, God commanded them to go out) for the exerciſe of their patience, and puniſhment of their ſins, to move them to fervent humiliation and invocation. I ſay, It may be thus in the outward man; but never in the inward man, as not damnified there, becauſe he hath his conſcience to witneſs unto him, that he hath done things uprightly and lawfully: and this teſtimony is a good harbour, in the miſcarrying of any buſineſs.

I renew then my Exhortation: Let us not look for comfort in any buſineſs, wherein we do not ask Gods counſel, be our helps and means as probable and likely as may be. Let us look, *non confirmari, ſed infirmari*, (as one ſaith:) not to be ſtrengthened unto the end, but weakned therewith: I expect God to croſs us, to give us mourning, in ſtead of all the mirth we looked for; penury, in ſtead of plenty; ignominy, in ſtead of dignity; contempt, in ſtead of comfort: as we ſee here in *Sarah*, whoſe plot is paid home, with the inſolency

lencie and pride of her ſervant, that ſhe had preferred to her husband. Which are two things further that we are to conſider of, as thoſe which did edge her expoſtulation with her husband.

Obſerv. 2. *The ill offices of a friend, ſtill wound the deepeſt.*

First, the ingratitude of her maide I told you of the laſt day, how ill it was in *Hagar*: now let me tell you, how deep it cut her miſtreſs; that ſhe, whom ſhe had loved and dignified, ſhould be thus malepert againſt her; and certainly, ingratitude after good and great deſervings, will affect much: *Joſeph* thought with himſelf, how ill his maſter muſt take it from him; that he, whom he had ſo reſpected and advanced, ſhould wrong his bed: we know what *David* had done for *Keilah*; he had ſaved it from the Philiſtims; thoſe ingrateful ones, for all that, had a purpoſe to deliver him into *Sauls* hand; it much troubleth him, inſomuch that he asketh God, once, and the ſecond time; *will the men of Keilah deliver me?* Can they be ſo unthankful for a benefit ſo freſh in their remembrance? 1 *Sam.*23. *David* knew well what he had done for *Nabal*, how he had ſaved his flocks; and therefore, when he forgetteth his kindneſs, and ſendeth him ſuch a churliſh anſwer to ſo modeſt a motion; he is put into a paſſion, is much troubled, and reſolveth upon a ſpeedy and ſharp revenge, 1 *Sam.*25. You ſhall ſee how the ſame *David* bemoaneth himſelf; *Pſal.*41.9. that his familiar friend in whom he truſted, and who did eat of his bread, whom he put in his boſome; He lift up his heel againſt him: (and as he ſaith elſe where,) had it been a ſtranger, or an adverſary, he could have born it; but from ſuch an one as he had loved, and done good unto, this grieved him: there is much Emphaſis in that one word of Chriſt to *Judas*, *betrayeſt thou the ſon of man with a kiſs?* Thou, my Domeſtick! thou that haſt been ſo neer unto me, yea whom I truſted to be my purſe-bearer! Thou betray me! and when *Caſar* was ſlain in the Senate, all the wounds hē received from the reſt of the conſpiratours, were not ſo grievous unto him, as that of *Brutus*, καὶ σὺ τέκνον; what, thou my ſon! a cold winde from the South is moſt unnatural; and unkindneſs from thoſe that we have moſt favoured, is intolerable.

1 Sam.23

1 Sam.25.

Now for the Uſe of it:

Application

Becauſe we may be exerciſed with this trial among others, and that we may finde people ungrateful unto us; and thoſe moſt, of whom we have deſerved beſt; and becauſe, it is a thing apt to work upon us, and diſturb us; let us fortifie our ſelves againſt it, by theſe things.

First, let us conſider the vitiouſneſs and depravedneſs of mans nature; as there is in man a παντοδαπὴ ὕλη, a ſeed-plot and ſeminary of all ſin; and among the reſt, he is apt to be guilty of ingratitude; we ſhould therefore wonder no more at this then at other ſins; for the fire will burn, and the fountain will bubble up, and corrupt Nature will ſhew it ſelf, every thing will doe according to its kinde.

Secondly

Secondly, to pacifie us, let us know we are not alone in this; in all times men have had experience of others unthankfulneſs. *Moſes* from the people, to whom he did ſo many good offices; the *Egyptians* ſoon forgot *Joſeph*, who, when time was, was only, under God, the preſerver of their Country: Iſrael ſhewed not kindeneſs to *Gideon according to all the goodneſs that he had ſhewed to Iſrael*; Judg.8. our Lord ſuffered in this kinde from the Jews, yea from *Judas* his own Diſciple; and who are we, that we ſhould be exempted from this tryal?

Judg.8.10.

Thirdly, let us think often of our carriage towards God, how he hath heaped up bleſſings upon us; yea, tyled one favour upon another: and that ירמירם, that is, day by day, *every morning*, his mercies are renewed; he doth not only prevent us with them, and follow us with them; but even compaſſeth us with them: we are as a Center, wherein the lines of his bleſſings from every part of the Circumference, do meet: and yet how unthankful are we! every day provoking him, every moment ſinning againſt him; as if we would out-vie his mercies, with our ſins: as if like the *Sycamour* tree, we were the more barren for the oftner watering; it ſhould leſs trouble us therefore, when men are unthankful unto us, when we conſider the meaſure we offer to God; nay, we ſhould take it as a juſt puniſhment of our ingratitude towards him.

Fourthly, we ſhould not do good turns to others for thanks, or to oblieg them unto us; but we ſhould do, what we do, ingenuouſly, out of a conſcience of Gods commandment; that tyeth us to do good offices to them, out of a ſence of our brothers neceſſities; or out of a feeling of what true friendſhip and charity requireth of us: For when we aym at thanks, in the collation of favours, and think to binde men unto us, it more affecteth us when they prove unthankful.

Laſtly, the beſt way is to leave ſuch perſons to God, who is a ſure pay-maſter to thoſe that are guilty of this moral defect, this breach of good manners; in experience, he hath ſeldom ſuffered ingratitude, even in men towards men, to go unpuniſhed; now if God will revenge it, why ſhould we afflict our ſelves with it? *Idoneus Sequeſter, Is* (ſaith *Tertullian* in this caſe:) He wil remember it, when we have forgotten it.

Tertullian.

A ſecond thing that edgeth *Sarah*, is, contempt and diſdain, that ſhe findeth of her ſelf, in her ſervant; ſhe was deſpiſed in her eyes: and it cannot be denyed but that was a ſhrewd temptation; it was not ſo much by far, to be unthankful, as to add ſcorn unto it: the generous nature of man doth doubtfully conflict with this; and it can brook any thing rather then contempt: above hell there is not a greater puniſhment, then to become a *Sannio*, a ſubject of ſcorn: *Samſon* more patiently endureth the boring out of his eyes, then the ludibrious ſcoffs of the Philiſtims: the inſultation of her colleague,

Obſerv. 3. Contempt is the heavieſt burden to ingenious ſpirits, with the remedies againſt it.

was

was that which vexed the ſoul of *Hannah*; *David* bemoaneth himſelf to God, Pſal. 69. *Thou haſt known my reproach, and my ſhame, and my diſhonour*: and verſe 20. that you may ſee how it affected him, (he ſaith) *reproach hath broken mine heart*; and Pſal. 119. 39. he prayeth God to turn away *the reproach which he ſo feared*; and Pſal. 123. 10. he ſaith, *our ſoul is filled with the ſcorning of thoſe that are at eaſe*: *Alexander* did profeſs that neither the proſcription of his goods, nor his baniſhment nor the wounds received in his body; were ſo grievious unto him, as one ſcornful word of his enemy *Cteſiphon*: and when the height of Gods anger is ſet down againſt the wicked, He is ſaid, *to laugh them to ſcorn*; Pſal. 2. and amongſt his ſoreſt puniſhments, he threatneth to make wicked men a ſcorn, and hiſſing, and a ſhame and reproach to others. Pſal. 69. 19, 20. &c.

For the Uſe of it:

This may befal us, (who had rather ſuffer a blow then a jeer, a wound then a word of diſgrace;) and therefore we muſt arm our ſelves againſt it, by conſidering, *Application*

Firſt, that others, and thoſe dear Saints of God, have ſuffered the like; how was *Joſeph* ſcorned by his bretheren? they ſtile him, in contempt, the dreamer; and how was *Moſes* uſed by the people? *as for this Moſes, we know not what is become of him*; which Saint *Chryſoſtom* ſaith, was ſpoken ὑβριστικῶς; in way of contempt, and contumely: and ſo we ſee how *Job* was deſpiſed when he was down the weather; yea, even by thoſe, whom, when he proſpered, *he would ſcarce have ſet with the dogs of his flock*: and *David* was fully exerciſed in this kinde, *the very abjects deſpiſed him, and the drunkards made Songs of him*: and *Jeremy* complaineth, Chapter 20. *I am in derriſion daily, and every one mocketh me*: how was our bleſſed Saviour *deſpiſed, and rejected of men*! as it was propheſied, Iſa. 53. they vilified him in his life, and gave him baſe language; he was *a ſinner* (in their mouthes) *a friend of publicans and ſinners*; he was *a Samaritan, and had a divel*: and in his death, he that was *Clarus imperio*, was *plenus opprobrio*, (as the Father ſpeaks,) he that was bright in Majeſty, was full of ignominy; he was undervalued to a wicked murtherer, he ſuffered between two theeves, and when he was upon the Croſs, one of them reviled him: and thoſe that paſſed by flouted him, and wagged their heads ſaying, *Thou that deſtroyeſt the Temple, and buildeſt it up in three dayes, ſave thy ſelf*; how were the Apoſtles contemned? thought to be *full of new wine*; and ſo Saint *Paul* amongſt the reſt, diſparaged as a babler by the Athenians, as a peſtilent fellow, by *Tertullus*, as a mad man by *Feſtus*. S. Chryſoſtome Jer. 20. 7.

Why then, let not contempt and ſcorn afflict us too much, ſeeing we have ſuch partners in it.

Secondly, to ſtay us, let us conſider of Gods hand in it, we ſuffer *according to the will of God*, 1 Pet. 4. and *David* ſtayed himſelf with this, that *God bid Shimei* rail, 2 Sam. 16. God hath many rods, to 1 Pet. 4. 19.

ſcourge

ſcourge us withal; and if he pleaſe to take this of Contempt, who are we, that we ſhould murmure?

2. God doth it for good ends:

Firſt, to exerciſe our patience.

Secondly, to keep us from ſeeking the praiſes of men.

Thirdly, to aſſure us that we are in the right way that other of his ſervants have been in: for they have gone thorow *good report, and bad report*, 2 Cor.6. 2 Cor. 6. 8.

3. A third thing that I preſcribe, for the better bearing of Contempt, is, to labour the ſubduing of that pride which is in our hearts: for, becauſe we think too well of our ſelves, and have an over-weening of our own parts, we are impatient of the leaſt ſcorn. *Haman* was a proud man, and therefore it brake his heart, almoſt, to finde diſreſpect but from one poor Jew. The Phariſees were proud, and highly conceited of themſelves; and therefore we ſee how they ſcorn the man that had been blinde, and think themſelves diſparaged that he ſhould teach them.

4 We ſhould be often in the meditation of our ſins: for when a man ſeriouſly conſidereth of them, and groaneth under them, he maketh nothing of mens taunts and reproaches. When Sin lieth heavie, Contempt lieth light: but where ſin lieth light, every diſgraceful paſſage is a burden. David ſaith, *Pſal.* 38. being exerciſed with a ſight of his ſin, when his enemies did vent their ſcorn and reproaches againſt him, he was as a man that *heard not, and in whoſe mouth were no reproofs.* Pſal. 38.

5. Laſtly, let us ſeek, in all things, *to approve our ſelves to God*, and then we ſhall be able to ſay, with Saint *Paul*, *I paſs not to be judged of you*, 1 Cor.4. as knowing, that he is not commended, whom man praiſeth, but whom God commendeth, 2 *Cor.* 10. 18. While a man knoweth that he is in Gods books, what need he care for the Contempt that the world putteth upon him? A Pearl loſeth not its value, becauſe it is tumbled in the duſt: *I will be baſe in my own ſight*, ſaith *David*. It will appear, another day, of what high account God maketh his deſpiſed ſervants; and they ſhall have glory for that ſcorn they have ſuffered: and our bleſſed Lord *deſpiſed the ſhame*, for the glory *that was ſet before him*, Heb. 12. 2 Cor. 4. Heb. 12.

But now to come to the Expoſtulation:

Firſt, ſhe challengeth her husband of doing her wrong: and we may obſerve,

1. How bitter and vehement ſhe is in her language.

2. How unjuſt her challenge was.

She was bitter. Theſe were harſh terms for a woman, but eſpecially for a wife, and to ſuch a husband as *Abraham* was to her. But, as *Chryſoſtom* ſaith, γυναικὸς ἀνδρὸς πρὸς τὰ ῥήματα, καὶ τὰς ἀδρότητας τούτας τῆς φύσεως: the words of a woman right, and of the weakneſs of that ſex; a womans words tranſported with paſſion: which is a thing that often

Obſerv. 4. *Of forwardneſs, and effeminate paſſions; with the allay thereof.*

ten befalleth thoſe of that corporation; they are not onely acrimonious and ſharp, but bitter in their language. There was too much bitterneſs in that ſpeech of *Zipporah* to *Moſes*, Exod. 4.25. *Surely a bloody husband thou art unto me:* and ſhe goeth over it again: (for the clack, when it is once a going, doth not ſoon ceaſe:) *a bloody husband thou art unto me.* And what a bitter word was that of *Michal* to *David*, and mingled with much ſcorn! *How glorious was the king of Iſrael to day, who uncovered himſelf in the eyes of the handmaids of his ſervants, as one of the vain fellows uncovereth himſelf!* She maketh him not onely uncivil, but no better then a fool, 2 *Sam.* 6. 20. And was not that ſpeech as bitter, of *Jezebel* to *Ahab*, when he lay ſick upon his bed, becauſe *Naboth* had denied him his vineyard? 1 *Kings* 21. *Doſt thou now govern the kingdom of Iſrael?* As if ſhe ſhould have ſaid, I am aſhamed that thou ſhouldſt be called a King, that art of ſo poor a ſpirit, to afflict thy ſelf for the denial of that which thou mayeſt command: if thou canſt not have it by fair means, extort it by force. She doth upbraid him with puſillanimity. And as bitter a ſpeech was that of *Jobs* wife to her husband, *Job* 2. 9. *Doſt thou ſtill retain thine integrity?* Art thou ſo vain, to ſerve that God that thus afflicteth thee? Art thou ſo in love with blowes? Much good do thee with thy Religion. She maketh him even ſenſleſs and fooliſh, that would endure ſo much, and not rid himſelf of life. And ſome ſuch wives hath the world known, (I would it did not ſtill know) that are bitter in their ſpeeches upon occaſion, that a man may judge the *poiſon of aſps to be under their lips*; their tongues cutting like a *ſharp razor*: So ſharp is their language, that many a *Xantippe* putteth *Socrates* to the practice of his beſt Philoſophy: So ſharp, that *Solomon* compareth them to *a continual dropping*, Prov. 19. Yea, he ſaith, Chap. 21. *It is better to dwell in the wilderneſs, then with a contentious and angry woman.* Some men have reaſon to wiſh, either their wives quieter, or their houſes larger: (women being all Linguiſts, but ſome more nimble then others, of everlaſting motion.) Yea, Saint *Auguſtine* findeth none ſo fit a reſemblance of an ill conſcience, as a ſcolding woman. God help the man that is ſo vexed; he hath his purgatory in this life: And ſome of the Hebrews had a conceit, that ſuch an one ſhould never come into Judgement, becauſe he had a ſufficient puniſhment here.

1 Kings 21. 7.

Prov. 19. 13.

S. Auguſtine.

For the Uſe:

Application

Let wives take heed of the waſpiſh ſtinging tongue: let them not uſe ſharp and provoking language: let them labour for that which Saint *Peter* maketh a chief ornament of that ſex, and to be *of great price in the ſight of God*; and that is, *a meek and a quiet ſpirit*, 1 Pet. 3. Let them controul their paſſions, and never ſuffer them to break out into intemperate ſpeeches, to the kindling of ſuch a fire, as God knows when it may be quenched. The Rabbins obſerve, that in the holy Tongue, אישׁ ſignifieth a man, and אשׁה a woman: the firſt

1 Pet. 3. 4.

and the laſt letter make יה, which is as much as יהוה, God: but take away thoſe two letters, and then remaineth nothing but אש, and that is fire. Where God is not, to rule the paſſions, and to controll the corrupt affections; there is nothing but fire; and ſuch a fire, as will quickly burn up the family.

Secondly, obſerve, that as ſhe was vehement and bitter, ſo ſhe challengeth her husband unjuſtly: for how was he in fault? nay, ſhe knoweth not; ſhe hath not yet examined, whether *Abraham* gave any encouragement to *Hagar* to be thus malepert; ſhe onely ſuppoſeth it.

Obſerv. 5. *Raſhneſs and unjuſt accuſations, with their cautions.*

An untoward and ſinful thing it is (though it is too common) *to challenge another without true ground.*

Rachel ſpeaketh paſſionately to her husband, *Give me children, or elſe I die*, Gen. 30. 1. as if he were in the fault that ſhe had none. He preſently let her ſee her errour: *Am I in God's ſtead*, (ſaith he) *that hath withheld from thee the fruit of the womb?* The wife of *Potiphar* ſeemeth to accuſe her husband in the preſence of her ſervants, that he had brought in an Hebrew to mock her: and ſo *Zipporah* challengeth her husband that he was the cauſe of that act that was ſo horrid unto her; the circumciſing of the childe. *David* ſaith, they layd to his charge things that he knew not; and we finde how *Shimei* charged him with that, that he was altogether innocent of, bloodineſs againſt the houſe of *Saul*: And ſo we ſee what a jealouſy the ſervants of *Ammon* put into his head concerning *Davids* Meſſengers, that they were purpoſely ſent to ſpy out the weakneſs of the land. *Jeremy* was challenged, to ſtand on the Chaldeans part: our bleſſed Lord was challenged for an enemy to *Cæſar*; and ſo were his Apoſtles, falſly accuſed: and ſo were thoſe Primitive Chriſtians, that in their *antelucani Cœtus*; their early devotions, they did practiſe a promiſcuous uncleanneſs; that they worſhipped an Aſſes head; that they did ſacrifice their own children; all which, even *Plinius Secundus* himſelf doth acquit them of

For the Uſe of it:

Application

Let us take heed of this precipice, of accuſing others falſly; it is the devils trade: he is διάβολος; and he hath that name, for accuſing; and falſe accuſers, as his own children, are called διάβολοι, *Titus.* 2. challengers of others falſly, without juſt ground; and that argueth;

Firſt, want of wiſdom; for a wiſe man will be aſſured of the fault, before he challenge one for it.

Secondly, want of charity, for love will rather cover a fault, when it is known, then pick an hole where there is none.

Thirdly, it is the next way to make one that is a friend, to be an enemy; for it is harſh to any ingenuous nature, to be challenged for that which he is not guilty of, as we ſee in *Iſhboſheth*, who challenging *Abner* for going in to his fathers concubin, (of which ſome think

think he was guiltleſs; and it was only *Iſhboſheths* ſuſpition,) he made him fall off from him, to the houſe of *David*; 2 Sam. 3. 2 Sam. 3.

Again, we may learn here, that if jealouſies and ungrounded ſuſpitions, do work ſuch ill abroad; what will they do in the Family, and in the man and wife between whom there is the ſtraiteſt relation; when they only ſuſpect one another, and thereupon fall to challenging each other without ſure ground; oh, what a diſtraction it worketh, and how it doth ſour that ſweet eſtate of wedlock! maketh a diſorder amongſt the Children and Servants, and it may be, a ſiding; and the breach is hardly made up again: the purer the love is, and the leſs conſcious of any juſt occaſion, the more ſenſible: you may do that to a ſtone jugg, that you cannot do to a Venice glaſs; it muſt be uſed tenderly: I wiſh ever therefore that wiſdom and charity between man and wife; that they be not forward to ſuſpect evil of each other, and never to proceed to challenging of each other, without apparent ground; and even then with that mildneſs and moderation of ſpirit, as becometh thoſe that are ſo neer; as we ſee in *Joſeph* towards *Mary*, though but eſpouſed.

Thirdly, you have ſeen ſhe was vehement and rough in this challenge: but ſuppoſe ſhe had juſt cauſe, there had been more reaſon ſhe ſhould have charged her ſelf before her husband; for ſaith Saint *Chryſoſtom*, πρὸς ἑαυτὴν ἐδικαίας ἐγκαλεῖς; why doeſt thou oh woman, accuſe him of doing the wrong? didſt not thou lay the plot, and perſwade him by arguments, to go in unto the made? didſt not thou bring her unto him; and give her to him, to be his wife? did the juſt man ever ſeek her, or any other, ſave thy ſelf, to have children by? nay, had he ever any ſuch thought? We ſee then here, that which oftentimes falleth out in the world. They that are moſt guilty are apt firſt to complain, and cry out of injury; the miſtreſs of *Joſeph* that was all in the fault, yet cryeth out to her ſervants, that *Joſeph* would have abuſed her; and as ſoon as her husband cometh home, frameth a formal accuſation againſt him: when the two Hebrews did contend, Saint *Stephen* noteth, *Act.* 7. 27. that he that did the wrong to his neighbour, is the moſt clamorous, and thruſteth *Moſes* away, and will not endure to hear of a reconciliation; *Zipporah* ſharpeneth her tongue againſt her husband, and calleth him bloody, becauſe of the Circumciſion, whereas ſhe was in the fault, and the cauſe that the Angel of God met *Moſes* in the Inn, and would have killed him: *Saul* complaineth againſt *David*, and *David* had more juſt cauſe of complaint againſt him: *Ziba* that playeth the knave with his Maſter, complaineth of his Maſter: and the Elders in *Daniel* complain of *Suſanna*, when themſelves were capital offenders: who hath not heard of *Fimbria* the Roman, his complaint againſt *Scævola*, becauſe he did not *Totum telum recipere*; receive the whole weapon into his body. It is Saint *Ambroſe* his ſaying, *Feſtinat loqui, qui timet vinci*; He maketh haſte to complain, that

S. Chryſoſtom, *in locum.*

Obſerv. 6. *Of clamouroufneſs, and that it is rather a ſign of guilt, then innocence.*

Act. 7. 27.

Hiſt. Suſan.

hath the worſt end of the ſtaff: and we have known it in Domeſtical quarrels, that the wife hath cryed out of injury, when her ſelf hath been in the fault. And ſo on the other ſide too, let not people be of that bold front to accuſe others of that wherein they are moſt culpable; for it is a fearful thing to go againſt the light of a mans own conſcience: though they may get ſomething with men by clamour, yet they offend God, and wrong their inward peace: in ſtead of quarreling, they ſhould ſay as *Judah*; *ſhe is more righteous then I.* I am to blame, and therefore I have reaſon to challenge my ſelf, rather then another.

Application

Secondly, It ſhould teach thoſe, to whom belongeth the hearing, and judging of cauſes; not to be too haſty in determining them, upon the firſt complaint, or to give credit to the firſt information: For, as we ſay, one tale is good, till another be heard; and *Solomon* ſaith, *Prov.*18. *He that is firſt in his own tale ſeemeth righteous, but his neighbour cometh, and ſearcheth him out.* It was the infirmity of *David*, that upon the information of *Ziba*, he paſſed ſentence; *dum verba menti entis audiant, Sententiam contra innocentem pronunciant*, (ſaith Saint *Gregory*:) while they hear the falſe accuſation of the guilty, they paſs ſentence againſt the innocent. On the other ſide, it was commendable in *Alexander*, that he profeſſed he would keep one ear for the party accuſed: the Lords command is, *Exod.*23. *Thou ſhalt not countenance a poor man in his cauſe:* that is, ſaith *Toſtatus*, *præter merita cauſæ*: Thou ſhalt not reſpect him in judicature, beſide the ſtrict demerit of his cauſe; and *Calvin* ſaith very well, *major quandoque eſt pauperum audacia, & temeritas.* Sometimes the poor are bold, and raſh, and ready to do wrong, and ſtill complain; and to think they ſhall be heard becauſe they are poor: whereas there is more reaſon, in ſuch a caſe, they ſhould be puniſhed, then relieved: I ſay therefore again, let thoſe that are to decide controverſies, be wiſe and diligent, and tractable, and weigh things equitably; for they ſhall finde thoſe that are moſt faulty, to be moſt forward to complain: even as it was here with *Sarah*, that had reaſon to have plucked her ſelf by the ſleeves; and not have challenged her husband, for doing her wrong.

Prov.18.17.

S. Gregory.

Exod.23.3. *Toſtatus & Calvin in locum*

Preached, *June* 9. 1641.

THE

THE SEVENTH SERMON.

GEN. 16. 5.

And Sarah ſaid unto Abraham, My wrong be upon thee: I have given my maid into thy boſome.

IF you do not remember the Diviſion was made of this Chapter when we entred upon it, I will again repeat it.

It hath four Parts.

In the firſt, is ſet down the marriage of *Hagar* and *Abraham*, in the three firſt verſes.

Secondly, the Conſequents of it, in the three next; which are,

1. *Hagars* conceiving.
2. Her inſolency upon her conception.
3. The expoſtulation of *Sarah* with her husband.
4. *Abrahams* yeelding of the handmaid into the power of *Sarah*.
5. *Sarahs* correcting of *Hagar*; together with her flight upon it.

In the third Part, is ſet down the Angels meeting of *Hagar*, and his perſwading of her, upon the diſcovery of the cauſe of her flight, to return to her miſtreſs, and to ſubmit her ſelf unto her: and his prediction concerning the childe ſhe went withal; from the beginning of the ſeventh verſe, to the end of the fifteenth.

In the laſt part, is ſet down the birth of *Iſhmael*; together with the age of *Abraham*, when *Iſhmael* was born unto him: in the two laſt verſes.

We have quite diſpatched the firſt Part, which containeth the marriage of *Abraham* and *Hagar*: and are entred into the ſecond, which intreateth of the events of this Marriage: and two of them we have handled; *Hagars* conception, and inſolency upon her conceiving: And have in part touched the third, which is the expoſtulation of *Sarah* with *Abraham*, in this fifth verſe.

I muſt tell you what hath been obſerved, and then proceed to that which remaineth.

Firſt, more generally, we noted the ill ſucceſs of plots and projects, wherein God is not conſulted.

Secondly, more particularly, we ſhewed, how ſhe challenged him for

for doing her wrong. Her words (as I told you) were,

1. Bitter.
2. Unjuſt.
3. More unjuſt, becauſe (if there were cauſe) ſhe had reaſon to have challenged her ſelf, before ſhe ſhould have challenged her huſband.

Now we go on.

Obſerv. 1. *Upbraiding for courteſies, vitious and ſinful.*

I gave my maid into thy boſom. Which, at once, *Commemorat, & quaſi exprobat beneficium*, (ſaith a learned Expoſitor upon my Text) doth commemorate, and withal challenge him for a courteſie. If it were a kindneſs ſhe had done him, ſhe did upbraid him, and (as we ſay) caſt him in the teeth with it. This humour ſeemeth to have been in the Sodomites, who, when *Lot* did diſſwade them from violating the Laws of hoſpitality, and offering injury to his gueſts; they ſay, Gen. 19. 9. *Gen. 19. This fellow came in to ſojourn, and he will needs be a Judge.* They upbraid him with that favour they had afforded him, in ſuffering him to inhabit amongſt them, being but a ſtranger. And the ſame ſpirit we may imagine to have been in the Hebrew that contended with his fellow, between whom *Moſes* would have compoſed the difference; Exod. 2. 14. he ſaith to *Moſes*, Exod. 2. Intendeſt *thou to kill me, as thou killedſt the Egyptian?* As who ſhould ſay, Meddle no further in this buſineſs; it is ſufficient that I would have informed againſt thee for killing the Egyptian. It is very likely that it was one reaſon why Saint *Paul*, when he was at *Corinth*, and took pains amongſt them, would not be beholden to them for any contribution; he knew they were a proud people, and that, by the inſtigation of the falſe Apoſtles, they would have been ready to have laid in his diſh what they had done for him, and have twitted him with it; and therefore he would ra- 2 Cor. 12. 13, 14 ther *labour with his hands*, then to be ſupplied by them, 2 *Cor.* 12.

Q. Curtius. This exprobation is a ſolœciſm in good manners, and a foul tranſgreſſion againſt the vertue of Beneficence. *Curtius* telleth us, that it was the ſaying of *Chilon* the Lacedemonian, *Dati beneficii decere oblivi-ſci, accepti ueminiſſe:* That it becometh a man to be forgetful of a benefit beſtowed, and mindful of one received. And ſo ſaith *Seneca*, *Hæc beneficii inter duos lex eſt, alter ſtatim obliviſci debet dati, alter accepti nunquam:* This is the Law of beneficence between two, (ſaith he) that one preſently forget the collation of a benefit, the other never the reception. Senec. lib. 2. de Beneficiis. *Quouſque dices,* (ſaith he) *Ego te ſervavi, ego te eripui morti; admonitio tædium facit, exprobratio odium:* As long as thou ſhalt ſay, I have ſaved thee, I have ſnatched thee out of the jaws of death; this admonition cauſeth irkſomneſs; this upbraiding, odiouſneſs. *Lacerat animum, & punit, frequens meritorum commemoratio:* The oft mention of deſervings, rendeth and teareth the minde of the obliged. And as it dyeth the cheeks of him that hath received; ſo it ſpoileth the gift that hath been beſtowed. Gloſſa interlinearis. *Datum offuſcat, qui improperat,* (ſaith the interlineary-Gloſs:) He ſullieth his

his gift, that upbraideth him to whom he hath given. And *Rabanus* ſaith, *Obfocat datum, qui in proprio lacerat proximum:* He choaketh his own credit, that giveth a favour and a jeer together. And there is never an ingenuous man in the world, but he is more troubled and grieved with upbraiding, then ever he was helped or delighted with that which was beſtowed. Yea, the Heathen man ſaith, *Beneficium in injuriam convertit*; ſuch an upbraider, turneth his bread into a ſtone, his courteſie into an injury.

For the Uſe of this:

Application We ſhould take heed of this foul, yet frequent fault in the world; which is, When men have done kindneſs to others, to noſe them with it, and report it to others. The Wiſe-man maketh it an ill thing, to rate a man with harſh language, and then to beſtow ſomething upon him: ſuch a gift may be thought rather *Injuriæ ſatisfactæ*, then *Beneficii collati:* to have more of ſatisfaction for that injury, then of conferred kindneſs, in it: And ſo, after a benefit beſtowed, to upbraid him with it. Let us take heed of both: for, he that giveth with ill words, gives *panem lapidoſum*, bread with gravel in it: and he that upbraideth afterwards, he ſpoileth his gift, and loſeth his thanks: 'Tis *nimium liberalitatis, cùm exigit gratiam*; more bounty then was wiſhed for, that extorteth thanks: and is far from the example of God, of whom it is ſaid, *James* 1. that *he giveth to all men liberally, and upbraideth not.* James 1. 5.

Why, (but will ſome ſay) may not a man, at any time, tell a man what kindneſs he hath ſhewed him, and tell others of it?

Yes, if they ſhall be groſsly ungrateful, either by forgetting or ſlighting the benefit received, or by returning ill for good. As the Lord ſpeaketh much to *Samuel*, what he had done for *Saul*; and by the mouth of *Nathan*, what he had done for *David*; and by *Iſaiah*, what he had done for his *vineyard:* and Chriſt himſelf *upbraideth* thoſe Cities wherein he had done moſt of his miracles, becauſe they *repented not*, Matth. 11. And thus *David* telleth what he had done for *Nabal*, when he ſaw him ſo ungrateful, that he would not gratifie him with a little of his ſuperfluity, in the time of his neceſſity, 1 *Sam.* 25. And *Jacob* telleth *Laban* to his face, what good offices he had done for him, when he was ſo injurious. But elſe, it is an unfitting and uncivil thing, for a man to upbraid another with the good he hath done him: he doth but put his brother to the bluſh, and even retract and make void his own benefits: And if he blowe his trumpet in the hearing of others, and tell, that this and that he hath done; it argueth rather pride and vain-glory, then true beneficence and charity. Iſai. 5. Matth. 11. 20.

One word more, of the phraſe here uſed: *I gave my maid into thy boſome.*

It is ſaid, verſe 3. that ſhe *gave her to her husband, to be his wife.* From whence we may collect,

What

What is the neerneſs and intimacy of the wife to the husband.

Obſerv. 2. *Diſtance and ſtrangeneſs, is blameable in wedlock.*

She is *the wife of his boſome*; ſo often called in the Scripture: *Deut.* 13 6. *If the wife of thy boſome ſhall tempt thee.* So, *Deut.* 28. 54. *The wife of his boſome.* By that ſheep that lay in the poor mans *boſome*, 2 *Sam.* 12. is meant, the wife of *Uriah*, whom *David* had defiled, and taken to wife, after the ſlaughter of her husband: and, verſ. 8. *Nathan* telleth him, he *gave him his rich wives into his boſome.* So, *Micah* 7. 5. *Keep the door of thy lips from her that lieth in thy boſome.* The Spouſe ſaith of her Husbend, *Cant.* 2. 6. *His left hand was under her head, and his right hand did embrace her*: it argueth ſhe lay in his boſome. I ſay, This argueth the neerneſs and intimacy of the wife to the husband: And thoſe familiar geſtures, and loving dalliances that are often uſed, are but expreſſions of it. It is ſaid, that *Abimelech ſaw Iſaac ſporting with Rebekah*, Gen. 26. in ſuch a familiar, yet ſober and decent manner, that it perſwaded him that ſhe was his *wife*, whom before he had affirmed to be his *ſiſter*: for he well underſtood, that *Iſaac*, being an holy man, would not have been ſo familiar with any but his wife.

2 Sam. 12. 3.

Verſ. 8.

Gen. 26. 8.

Now for the Uſe of this:

Application

Is ſhe *the wife of the boſome*, and his own; yea, *his own fleſh?* How cometh it to paſs, that many are ſo ſtrange to their wives? They can take more content in the company of others, then their own; and expreſs more mirth among ſtrangers, then with their own wives: yea, thruſt their wives from them, while they put others into their boſome. I would they would but read and meditate upon that of *Solomon*, Prov. 5. who, ſpeaking of the wife, giveth this advice: *Let her be as the loving hinde, and as the pleaſant roe: Let her breſts ſatisfie thee at all times, and be thou raviſhed always with her love. And why wilt thou be raviſhed with a ſtrange woman, and embrace the boſome of a ſtranger?* The *harlot* is the *ſtranger*, or the *ſtrange woman*: a mans *wife* is his *own*: and what if not ſo fair or wiſe as another? yet ſhe is his own. *Nemo amat patriam quia magna, ſed quia ſua*, (ſaith *Seneca*:) No man loveth his Country becauſe large, but becauſe his own. And men love their conceits, *non quia vera, ſed quia ſua*, (ſaith S. *Aug.*) not as they are true, but as their own. She is his; and his love and affection muſt be confirmed to her.

Prov. 5. 19, 20.

Seneca.

S. Auguſtine.

There is, oftentimes, as great a fault in the wife towards the huſband: he is called *the husband of her boſome* alſo, *Deut.* 28. 56. And yet ſome women can be free and familiar with other men, with the neglect (I had almoſt ſaid contempt) of their own. *Job* complaineth, that his *breath was ſtrange to his wife*, Chap. 19. and he was then in affliction, when ſhe ought moſt to have comforted him. And there be many, that, both in proſperity, and adverſity, ſet too light by their husbands.

Job 19. 17.

Let man and wife take heed of this ſtrangeneſs. By this phraſe, *the wife of the boſome*, and *the husband of the boſome*, is intimated that neerneſs, and ſtrictneſs of affection, that ſhould be between them; that com-

comfort, and contentment, and ſolace, that they ſhould take in each other. The boſome is the place of warmth and refreſhment; and therefore it is, (ſay ſome) that Heaven is called *Abrahams boſome*; in which place thoſe will hardly meet, that are ſo far from each others Boſome, that they come not neer each others Bed or Board; nay, the ſame Houſe or Town will not hold them: and may we think that, living and dying on theſe terms, the ſame Heaven will hold them?

To go on:

She inſtanceth the carriage of her maid, and taxeth her both of Ingratitude, and Inſolency. In the laſt part of the verſe, ſhe deſireth God to *judge* between her and her husband: which ſome will have to be a ſimple referring of her ſelf to God; as if ſhe had ſaid, What now I ſuſtain in this paſſage, let God judge it; I refer the cauſe to him. And if ſo, ſhe ſetteth us a good example,

That we ſhould not revenge our ſelves, but commit our cauſe to God.

Obſerv. 3. The beſt revenging of our ſelves is, the referring of all to God.

So did *Joſeph*: when he was ſo hardly uſed by his brethren, that neither prayers nor tears could prevail, he yeeldeth up all to God, and ſubmitteth to the iſſue that God will give. And ſo did *Moſes*: when his brother and ſiſter murmured againſt him, he replieth not, nor ſeeketh any revenge againſt them; but leaveth it to God, who quickly interpoſed for him, *Num.* 12. Thus *David*, when he had *Saul* in the cave, and could have there paid him home, for all his unkindneſs towards him; he doth it not; he onely expoſtulateth with him, and cloſeth with this, 1 *Sam.* 24. *The Lord be judge, and judge between me and thee; and ſee, and plead my cauſe, and deliver me out of thine hand.* And ſo, *Pſal.* 43. 1. *Judge me, O God, and plead my cauſe againſt an ungodly nation.* And thus *Job*, being tired out with the cavils and unjuſt calumniations of his friends; he appealeth unto God, as the judge of his innocency and uprightneſs. *Zachariah*, the ſon of *Jehoiadah* the Prieſt, having reproved the people for their idolatry, at the commandment of that unthankful King, *Joaſh*, is ſtoned: and when he died, he ſaid no more but this; *The Lord look upon it, and require it*, 2 Chron. 24. And above is that *exemplum indeficiens*, (as the School calleth our Lord:) of whom Saint *Peter* ſaith, 1 *Pet.* 2. that *when he was reviled, reviled not again; when he ſuffered, he threatned not; but committeth himſelf to him that judgeth righteouſly.*

Num. 12.

1 Sam. 24. 15.

2 Chron. 24. 22.

1 Pet. 2. 23.

Now for the Uſe of this:

Application

It meeteth with thoſe hot ſpirits, in theſe days, who cannot brook any injuries: They will revenge themſelves: they will not ſtay the judgement, either of God, or of his ſubſtitute, the Magiſtrate; which,

1. Is moſt unreaſonable, that a man ſhould be Accuſer, Witneſs, Judge, and Executioner, all in his own cauſe.

2. It is ſinful: for it is an uſurping of that power which belongeth unto God: for, *vengeance* is his, and belongeth to him, and to ſuch as he hath delegated, who *carry not the ſword in vain*. People are apt

to think it baſe and unmanly to complain: but, in the mean time, they think not how they treſpaſs againſt God and his Ordinance.

3. It is prepoſterous: for, *nondum vindicatus eſt Chriſtus*, (ſaith Saint *Auguſtine:*) Chriſt himſelf is not yet avenged on his adverſaries; and muſt they have preſent ſatisfaction? *S. Auguſtine.*

4. It is very fooliſh: for they prevent themſelves in that which they would have, by their haſte: For, would they leave it to God, he would not onely avenge their cauſe, *ſine perturbatione*, without paſſion, which they cannot do; but *acerbius vindicaret*, he would revenge it more ſharply, then they can do haſtily: They cannot inflict ſo much upon the bodies of their brethren, as they do wrong their own ſouls: for while they revenge themſelves upon thoſe that have done the injury, *duo mali*, (ſaith the Father) there are two ſinners; the one offendeth in offering injury; the other, in revenging it: And all the difference (ſaith he) is, That the one getteth before, and the other followeth after unto judgement. *S. Auguſtine.*

5. In the fifth place, therefore, let us commit our wrongs unto God, to avenge them: The Apoſtle ſo expreſly ſaith, *Avenge not your ſelves*, Rom. 12. *but rather give place unto wrath:* and he alſo directeth to whom to commit the cauſe, even to him who ſaith, *Vengeance is mine*, and *I will repay* it. *Si apud illum depoſueris injuriam, ultor eſt*, (ſaith *Tertullian:*) If thou lay down thy wrong at his feet, he will take up thy quarrel, and revenge it. Chriſt would have his diſciples *buy ſwords*; yet, when time came, he forbade *Peter* to uſe it. Saint *Ambroſe* wonders at this: *O Domine, gladium emere jubes, & ferire prohibes?* Lord, commandeſt thou to buy the ſword, and yet forbiddeſt thou to ſtrike therewith? What may be the reaſon? *niſi ut prompta ſit defenſio, & non ultio*; unleſs to ſhew a readineſs of defence, we may have, but not of revenge: *potuiſſe vindicare, non voluiſſe*; that the world might take notice, they were able to have avenged themſelves, but not willing. We muſt be patient, and leave that to God, to take vengeance. And howſoever Revenge be a very pleaſing thing to fleſh and blood; and the wicked *Hamans* of the world applaud themſelves in it; (*an eye for an eye, a tooth for a tooth, a wound for a wound: & ſic juvat ire per umbras:* they think they ſhall have more content in their death, by this means:) yet ſuch *wrath worketh not the righteouſneſs of God:* and they ſhall finde, when they come before him that muſt judge all, that they have wronged their ſouls, in taking revenge. Rom. 12. 19. Tertullian.

But now I muſt tell you, that ſome Expoſitors make this an Imprecation; as if ſhe deſired God to judge him, for her carriage in this buſineſs; and to puniſh him for fomenting and nouriſhing the handmaid in her malapertneſs and inſolency: for ſo ſhe conceived it. And thus the Septuagint render it, as if it were a prayer for vengeance.

Impre-

But now I muſt tell you that ſome Expoſitours make this an imprecation, as if ſhe deſired God to judg him for her carriage in this buſineſs; and to puniſh him, for fomenting and nouriſhing the handmaid in her malepertneſs and inſolency, for ſo ſhe conceived it: And thus the *Septuagint* rendreth it, as if it were a prayer for vengeance.

Imprecations are fearful, for they grow uſually out of Paſsion and diſtemper, and that impotency that is in people to brook injuries, and ſubdue their tumultuous thoughts.

Obſerv. 4. *The impiety and danger of raſh oaths and imprecations.*

As we ſee in thoſe Iſraelites, who when they conceived *Moſes* his motion to *Pharaoh* for their dimiſſion, to prove the means of their vexation; they break out into an imprecation: *Exod.*5. *The Lord look upon you and judg, in that you have made us abhorred of Pharaoh and his ſervants; and have put a ſword into their hands to ſlay us:* The mother of *Micah* was in ſuch a rage, for the ſilver that was taken from her, that ſhe curſed: *Judg.*17. Thus the uncircumciſed Philiſtins in their pride, and diſdain, and rage, curſed *David*: 1 *Sam.*17. Thus *Shimei* curſed him alſo, out of a rancorous ſpirit, 2 *Sam.* 16.5. And *Jeremy* ſaith, the people curſed him, *Jerem.*15. Why, but will ſome ſay, we finde the holy ſervants of God in Scripture to have uſed imprecations againſt others: It is true, but the Fathers will tell us.

Exod.5.21.

Judg.17.2.

1 Sam.17.43.

Jer.15.10.

Firſt, that they are not ſo much curſes, as propheſies.

Secondly, that they did it not in their own cauſe, but in Gods; and not *ex livore invidiæ*; but *ex Zelo juſtitiæ*: they did it not out of any gaul of envy, but meerly out of zeal of juſtice.

Thirdly, that they were led by an extraordinary ſpirit, and by that ſpirit they alſo diſcovered thoſe whom they curſed to be incorrigible. Why, but will ſome ſay again, do not miniſters uſe curſes againſt drunkards and blaſphemers, and other groſs ſinners? yes, but they do *declarativè*, only declaring what ſhall come upon them if they repent not, but they have no quarrel of their own; and they do it, or ſhould do it, as out of faithfulneſs, ſo with compaſſion, that any ſhould deſerve that heavy doom.

For the Uſe then of this:

It ſhould teach us to take heed of imprecations; and that we may avoyd thoſe the better, we ſhould labour to ſubdue our Paſſion of anger; for it is that which bringeth forth direful curſes: it diſcovereth itſelf not only in looks and geſtures, but in dreadful curſes. Where can a man goe that his ſoul ſhall not be vexed with the hideous execrations of men, that they ſend out againſt their brethren? the Plague! the Pox! We have not the leſs of both thoſe at this time, for this wicked practice. Yea, they deſire the confuſion of others, and whom do they ſpare? not ſervants, not children, not wives, not the brute creatures; no not their own ſouls: how commonly do people wiſh God to forſake them, to judg them, to damn them! In the fear of God, let us take heed of theſe imprecations; if God ſhould not be

Application

Curſings and imprecations horrid ſins.

more merciful to our brethren, and us, then we are to them, and our ſelves, what ſhould become of us? And let us bridle our anger; the Apoſtle quickly addeth after that, *be angry and ſin not, neither give place to the divel:* Eph. 4. 26. as if that were a door that he entred by, as ſoon as any; and when he getteth in, how doth he put on people to caſt out words of death, deadly curſes, which are unfit for the mouth of any man, much more of a chriſtian! who is called to be an heir of bleſſing: 1 *Pet.* 3. and ſeemeth to deſire to be accounted the childe of God, which cannot be, if he be given to curſing, *Mat.* 5. 45. He pretendeth to bleſs God with his tongue; and will he curſe his brother with the ſame tongue? *Doth a Fountain ſend forth ſweet and bitter waters? Jam.* 3. Oh *bleſs, and curſe not,* (ſaith the Apoſtle,) *Rom.* 12. 14. Yea, though they be thine enemies. If you do delight in curſing, you may have enough of it; for your curſes againſt others may return upon your own head, it may come into your own bowels like water; and like oyl into your bones: *Pſal.* 109. And God oweth you yet more, becauſe you have loved to curſe, and not to bleſs; at that great day of accounts you ſhall hear that dreadful ſentence; *Depart from me you curſed into everlaſting fire, prepared for the devil and his angels.*

Eph. 4. 26, 27.

1 Pet. 3. 9.

Jam. 3. 11.

Pſal. 109. 18.

Obſerv. 5. *Againſt light and frivolous atteſting God, and irreverent uſurpation of his name.*

Again, here is one thing further; as there was want of charity to her husband in this her wiſh; ſo there may ſeem alſo to be ſome defect of piety towards God: for being only ſuſpitious, and having not yet examined the truth of things; nay out of a long experience of her husbands reſpect to her, having reaſon to think the beſt; to call upon God to judg him, or to be judg, may argue want of reverence of that dreadful Majeſty of God: they muſt be ſevere occaſions, and of which we are well aſſured, that muſt make us appeal to God, and call him to be a witneſs unto, and revenger of. Every light Paſſion, or ſuſpition, muſt not make us ſummon him, as it were, and engage him to our quarrel. There is a too frequent uſe amongſt us, a rude and ungodly familiarity, not only with the Name of God (foiſting it up and down in common communication and oathes; ſo the very Jews with their ſuperſtition, ſhall riſe up in judgment againſt us. They held it ἀνεκφώνητον, not expreſſible, and would not utter it, and we prophane and ſully it with common uſe;) but alſo with God himſelf; and upon every trivial occaſion we call him to witneſs; and we call him to judg and revenge, and to be the executioner of our wrath: we will have him to judg where we diſtaſte, and lay on thoſe judgments that we have wiſhed upon our brethren; nay we will be judges, and he muſt be the executioner. So that the Lord may take up that complaint, *Iſa.* 43. *You have made me to ſerve with your ſins:* Surely there is not that eſteem and awful reſpect of God, that ought to be in mens mindes; for if they were perſwaded of his greatneſs and Majeſty; neither would his Name be ſo cheape, and trivially uſed; nor would he be ſo often called unto, for witneſſing

Iſa. 43. 24.

Application

neſſing and judging: they would not mention God without fear, nor would they appeal to him, or wiſh him to do any thing, but upon ſad and weighty conſideration. Who durſt be ſo rude, and unmannerly, and bold, as to call the King to witneſs, upon every ſlight paſſage? or dare ſay, Let the King judge this man, or revenge my wrong upon thisman? And yet thus bold are men with him that is the *King of kings*, *and Lord of lords*; that *bindeth nobles in chains*, *and princes* themſelves *in links of iron*. Certainly, thoſe mindes are prophane, that have not awe and dread of God; that tremble not to think of his dreadful majeſtie. *Abraham*, that was the friend of God, yet, ſpeaking to him, kept his diſtance. And *Moſes*, a great favourite of his; yet coming before him, did *fear and quake*. And *Daniel*, though a man *greatly beloved*; yet fainted, and was ſick with fear, when he had to do with Him. Such awe hath been always in good mindes: if they have rejoyced in him, it hath been with reverence, according to that, *Pſal.* 2. And certainly, whoſoever they be, whoſe confidence eateth out their reverence, they are more bold then welcome.

God not at all to be atteſted, without awful reverence.

Pſal. 2. 11.

Preached, *October* 13. 1641.

THE

THE EIGHTH SERMON.

GEN. 16. 6.

But Abraham ſaid unto Sarah, Behold, thy maid is in thine hand.

THE next event is, *Abrahams* yeelding up *Hagar* into the power of her miſtreſs.

We have heard how bitter *Sarah* was to him; how ſhe had expoſtulated with him; charged him unduely; and concluded with an imprecation.

S. Chryſoſtom, *in locum.*

Τί ἐν, ὁ ἀδάμας, (ſaith Saint *Chryſoſtom*) ὁ γενναῖος & ἀθλητὴς τοῦ Θεοῦ; What doth this adamant, now, this generous ſouldier of the Lord? Why, ſaith he, δείκνυς πάλιν οἰκείαν ἀρετὴν: he giveth proof of that habit of vertue that was in him; and beareth all that had been ſaid, patiently and wiſely.

And firſt, we will obſerve, that he replieth.

Secondly, the manner of his reply; wherein he ſheweth himſelf, both ways, a diſcreet man, and a loving husband.

Muſculus.

The firſt: *Objurgatus ab uxore, non tacet, ſed reſpondet,* (ſaith *Muſculus:*) Being chidden of his wife, he is not ſilent, but replieth: And he did ſo, for two Reaſons.

Obſerv. 1. *Unſeaſonable ſilence, betrayeth a mans innocency.*

1. If he had replied nothing, it would have more provoked his wife; it might have ſeemed a ſigne of contempt. It is obſerved of *Xantippe*, that vixon, the wife of *Socrates*, that when, upon her clamorous invectiveneſs, her husband gave her not a word, it madded her the more: for ſhe interpreted it as a kinde of ſcorn.

2. If *Abraham* had not anſwered, it would have confirmed his wife in her unjuſt ſuſpition of him; and ſhe would have ſaid, See, he hath nothing to reply; ſelf-guiltineſs bungs up his mouth: for, were he faultleſs, why doth he not ſpeak, and purge himſelf? but he well knoweth, I have charged him with nothing but truth: he hath animated my maid to her baſe carriage towards me, and fomenteth her ſtill in her petulancy. And therefore, *cùm clamat conſcientia, ſilet eloquentia:* when the conſcience is clamorous, the tongue is mute. He had reaſon therefore to anſwer, that he might clear himſelf. And certainly, as, in regard of the former Reaſon, it is a fault in a man, when he ſeeth another angry, to do any thing whereby he may be provoked

provoked to a further meaſure of paſſion, (though ſome take a delight to do it:) ſo, in regard of the ſecond, a man is not to be ſo cruel to his own reputation, as not, by a modeſt and ſober anſwer, to wipe off the dirt that is caſt upon him. It is not enough to ſay, (as the man in *Jerome*) *Sufficit mihi conſcientia mea, & habeo Deum judicem conſcientiæ:* my conſcience is ſufficient for me, and I have God the ſole judge of my conſcience: For *Job* had both *Teſtem in cœlo*, (as himſelf ſaith) *my witneſs is in heaven*; and he had his conſcience witneſſing for him: and yet he ſtands up againſt thoſe friends of his that unjuſtly charged him, and would needs have his ſufferings to be the puniſhment of his hypocriſie. And ſo did *Jeremiah* open his mouth againſt his adverſaries: and ſo did *Steven*, and Saint *Paul*, and divers others. To be innocent of a crime objected, is a great bleſſing of God; and therefore, for a man not to ſtand up in the defence of his innocency, but to ſuffer *dead flyes* to be caſt into his *ointment*, and not to caſt them out thereof, but to ſtand ſilent; he betrayeth his innocency; nay, he ſeemeth to deſpiſe ſo great a bleſſing: and he may, for the preſent, lie under an unjuſt diſgrace; which, to an ingenuous nature, is no little affliction; ſo he may, another day, be judged *pro otioſo ſilentio*, as well as *pro otioſo verbo*, (ſaith Saint *Ambroſe*;) for that ſame idle ſilence, as well as for other idle words. It is true, we read in Scripture, that when reproaches have been ſent out againſt holy men, they have been ſilent: but it was not out of a neglect of their credit, but out of ſome other ſwaying conſiderations, to which even credit it ſelf was to give place. *Numb. 6. Aaron* and *Miriam* ſpeak againſt *Moſes*, and uſe words of diminution: *Toſtatus* maketh it a queſtion, Whether *Moſes* were preſent to hear them, or no; and he thinks it more probable, that he was not preſent: But 'tis like enough he quickly heard of it; and yet (ſaith he) *non legitur quod reſpondit*; 'tis not mentioned that he anſwered. What might be the reaſon of that? Was it becauſe he took knowledge, that God had took knowledge of it, and he would leave it to him to revenge? Certain it is, that the leſs a man ſtriveth for himſelf, the ſooner God eſpouſeth his quarrel, and becometh his champion.

S. Jerome.

S. Ambroſe.

Numb. 6. 12.

Toſtatus *in loc.*

Or, ſecondly, was there not another reaſon of it? namely, that if he ſhould have made a reply, and ſo a conteſt and altercation about it, he feared it would have been matter of rejoycing to thoſe that loved none of them all: for they did not more emulate him, then many of the people did them all.

Thirdly, *Quia Moſen in Ducem, Aaron in Sacerdotem, Miriam in Prophetiſſam, elegit Deus*, (ſaith *Ferus*;) becauſe God had choſen *Moſes* for a Leader, *Aaron* for the Prieſt, and *Miriam* for a Propheteſs unto his people; to ſome of whom, this would have been a delight, to ſee brother and ſiſter againſt brother; to ſee the Prince, and the Prieſt and Propheteſs, claſh: Therefore, rather then he would give cauſe of inſultation to malevolent and envious ſpirits, *tacitus voravit*

Ferus *in locum.*

Calv. *in locum.* *voravit injuriam*, (as reverend *Calvin* ſaith;) he ſwalloweth the injury, with a patient ſilence. So we read, that when *Shimei* railed at *David*, and curſed him, he anſwered not, though he were within hearing, 2 *Sam.* 16. For,

2 Sam. 16. 1. He was a contemptible perſon.

2. It was no time for *David*, being in his flight, to anſwer him.

Silence, in ſome caſes, vertuous. 3. He ſaw no hope, by anſwering ſuch a *rabidus canis*, (as the Father calls *Julian*) ſuch a mad dog, to quiet him: and therefore he wiſely forbore a reply. It may be he hath reference to this, *Pſal.* 38. where he tells how, when men did ſpeak miſchievous things againſt him, he *was as a deaf man, that heard not; and as a dumb man, that openeth not his mouth:* he was ſilent. It may be, by anſwering them, he ſhould have provoked them further; and therefore he would prevent their ſin. Our bleſſed Lord, before the high-Prieſt, being accuſed, held his peace, and *anſwered nothing*, Mark 14. and, *Mark* 15. being accuſed before *Pilate*, and the high-Prieſts, he anſwered nothing. Saint *Chryſoſtom* gives the reaſon; He knew he ſhould nothing advantage his cauſe, nor perſwade them; but enflame them further: And he would not anſwer *Herod*, when he earneſtly queſtioned him, *Luke* 23. So would not he anſwer a word, when theſe did malitiouſly accuſe him. Nay, there is one example above all the reſt, (ſave Chriſt:) When railing *Rabſhakeh* had ſpoken moſt blaſphemouſly againſt God, it is ſaid, *The people held their peace, and anſwered him not a word*; and that *Hezekiah* had commanded them not to anſwer him, 2 *Kings* 18. It was not onely to ſpite the railer with ſilence; but *Hezekiah* knew, by a reply, he might be exaſperated, but not reformed.

Mark 14. 61. And Chap 15.

Luke 23. 9.

2 Kings 18. 36.

And ſecondly, the rebounding of thoſe multiplied blaſphemies, might make ſome ill impreſſions in the multitude; and therefore they ſuffered him to lie in his own ſmoak.

To ſhut up this Point:

Application It is true, in ſuch caſes as theſe, ſilence is fit, nay neceſſary: if God may loſe glory, or our brother thereby rendered the more ſinful, or if no fit time or place for ſpeaking: For it is a great piece of Prudence, to know when and where to anſwer. But all this hinders not, but that a man or woman, when unjuſt aſperſions are caſt upon them, may reply unto them, and make a juſt apologie; vindicate their reputation, and do what they can, to ſet themſelves upright in the opinion of thoſe that misjudged them. The ſervants of God have done it, in all times: God himſelf hath put into the mouthes of his Prophets, anſwers to thoſe cavils and exceptions that people have made againſt his proceedings. The Son of God himſelf did it, as it appeareth in the Goſpel: and we may lawfully do it; always provided, we do it modeſtly, as *Abraham* did here. And ſo we come to the manner of his replying.

S. Chryſoſtom. Wherein, (as Saint *Chryſoſtom* ſaith) is obſervable, μεγάλη τῦ δικαίε ἡ φιλοσοφία, πολλὴ τῆς μακροθυμίας ἡ ἀσφάλεια: the admirable prudence of this righteous

righteous man, and the multiplyed exaltation of his patient temper; for he is not only not offended with the harſh words that were given him, but μετὰ πολλῆς τῆς ἐπιεικείας ποιεῖ ἀπόκρισιν: he maketh a very gentle anſwer; and here he playeth the part of a diſcreet and religious man, (as I ſaid before) and of a prudent and a loving husband.

πολιτεία πλὼ *Obſerv.* 2. *The piety and prudence of milde reproofs; with cautions and remedies for their contraries.*

Firſt, he ſheweth himſelf a diſcreet and religious man; for both diſcretion and religion guide a man to pacifie wrath by fair and eaſie language; and not to irritate it further, by retorting provoking words; yea, though a man be innocent, yet he muſt not be paſſionate; and though the party incenſed be juſtly to be reproved, yet neither is that the time for ſharpneſs. For as the Phyſitians rule is, *Remedia in remiſſioribus applicanda:* Medicines are to be applyed, not in the paroxyſm, or ſtrength of the fit, but the abatement: So a man is not to be reproved in his careir; as good talk to a man that is abſent, as good talk to a drunken man: *Abigail* ſaid nothing to her husband being overcome with wine, until the next morning; and as it is no fit time to reprove another in fury, ſo neither is harſh language the way to do it, for this adds but fewel to the fire; and (as Saint *Auguſtine* ſaith in the like caſe) *Quemvis correctione facis pejorem:* In ſtead of amending him, thou wilt make him worſe, and more outragious. But there is prudence and piety in a meek anſwer: the Cannon ſhot loſeth its force when it lighteth upon ſoft earth or wool; ſo the violence of anger is mitigated, when it is not reſiſted, but meets with a meek ſpirit. This is that which wiſe *Solomon* hath, *Prov.*15. *A ſoft anſwer putteth away wrath, but grievous words ſtir up anger, and are as oyl to the flame:* and ſo *Prov.* 25. *A ſoft tongue breaketh the bones*; or as it is in the original, תשבל גרם, *twill break a man of bone* ולשון רכה, ſuch an one as is moſt ſtiff and obdurate: a notable example we have of this in *Gideon*, who when he had gotten that glorious victory over the Midianites, was ſet upon by thoſe of Ephraim, to charge him with ambition and pride, as unwilling to have any ſharers in his conqueſt; the text ſaith, *they did chide with him ſharply: Judg.*8. He could not but be ſenſible of the affront, where he deſerved thanks, to be quarrelled for what he had done; but what did he in this caſe? Sure that which became a pious and prudent man: he did not upbrayd them with their cowardlineſs, in that they did not offer themſelves to the battle; or tell them that after the exploit done, every coward can be valiant; and after the fray ended none ſpeak bigger then the fearfulleſt: nor doth he twit them with their unthankfulneſs for his good ſervice done unto them and all the people; but he gently ſpeaketh, and extenuateth his own act, and advanceth their performance; his was but a gleaning in compariſon of their full vintage; he gives them good words, and the iſſue is, Verſe 3. *Their anger was abated towards him,* (ſaith the text.) An other example we have, in *Joſh.*22. When the Reubenites had ſet up an Altar, their Princes ſend a ſharp meſſage unto them; they begin

The prudence and piety of milde reproofs, and anſwer.

S. Auguſtine.

Prov.15.1.

Prov.25.15.

Judg.8.1.

mildeneſs a conquering vertue.

Verſ.3.

Joſhua 22.

with a challenge, and charge them not only with tranſgreſſion, but apoſtacy and rebellion; their words are very ſharp and ful of wrath; now had the Reubenites been as hot in their anſwer, as the other were in their charge, there had grown a bloody war, even out of a miſpriſion; but their anſwer was milde and moderate; they thought with themſelves, this act of ours though it was well meant, yet might be by interpretation ſcandalous; and therefore good reaſon our mildneſs ſhould give ſatisfaction for that offence which wee have not prevented: and their anſwer was ſo pleaſing, that the anger of the other is appeaſed; and they goe away with comfort and contentment:

1 Sam. 25. an other example we have in *Abigail*, 1 *Sam.* 25. when her husband had churliſhly, and unworthily, and moſt unthankfully anſwered, *Davids* meſſengers, that ſent for a little reliefe and had deſerved it, *ex condigno*, to the full, by their ſecuring of his ſervants, and flocks: and that ſhe was told what danger her husband, her ſelf and family were in, thorough the juſtly incenſed diſpleaſure of *David*; away ſhe gets her with a preſent unto the place where *David* was, and falleth humbly before him, ingenuouſly confeſſing the folly and indiſcretion of her husband, beggs pardon for the fault, inſtanceth *Davids* merits, foretelleth his ſolemn praiſe and glory; and layeth before him the happy peace of his ſoul, in refraining from innocent blood: what was the iſſue? *David* relents upon this modeſt and wiſe ſpeech, and in ſtead of revenge he bleſſeth God for ſending *Abigail* to meet him, and her for her counſel; and rejoyceth more *bene vinci, quàm male vincere*: to be overcome with gracious words, then to have a revengeful victory.

For the Uſe of this:

Application I wiſh it were taken up into our practices; for it is too cuſtomable in theſe dayes, if men ſee others enraged, and in their fury, they grow as furious as they; and becauſe (as they conceive) that they have right on their ſide, they think then they may give as bad as they bring, and bandy word for word; and execration for execration: yea, and being heated a little, they are then become ambitious of the

S. Baſil. laſt word, and keeping the field laſt; though (as Saint *Baſil* ſaith in an other caſe) ἀδηλον τῆς νίκης ἡ ἁμαρτία; all the reward of their victory is but ſin: a man would bleſe himſelf to ſee the carriage of that people, how furious and paſſionate they are, how they ſcorn to yeild, how earneſt to overcome in a Barrating way? Oh, what reſpect is here had to the honour of God; or the credit of our profeſſion! which

Cautions and remedies againſt common barratings. ſhould make us Doves, and not Vultures; Lambs and not Lions! What poor love do we ſhew to our brother, while we enrage him more! what miſchief do we ſhew to our own ſouls, by venting our ſpleens! what offence do we give unto all civil perſons, who much loath theſe uncharitable conteſtations!

Well, to conclude this point; if we will ſhew our ſelves prudent and pious, let us *ſeek peace, and purſue it*: if we ſee them enraged, and they

they flie upon us, give them peaceable and fair language, and, by gentleneſs, fetch them off from the ſhelf whereon they ſtick: Violence will not do it; but Meekneſs will. This, it may be, will be accounted a μικροψυχία, a poverty of ſpirit: but I am ſure, it is pleaſing unto God, and the greater maintainer of love: for Patience and Charity are put together, *Tit.* 2. yea, it giveth a man great peace in himſelf, when, though his brother be furious, he is meek and courteous; he overcometh, without ſtriking a ſtroke. Tirus 2. 2.

Secondly, he carrieth himſelf as a wiſe and kinde husband. *Abraham* had well obſerved the acrimony and ſharpneſs of his wives words; and withal, was conſcious to himſelf of his own integrity, in regard of the thing objected; and how little he had deſerved, at her hands, this hard meaſure. He might have been ſoon as ſharp as ſhe, and have told her her own, (as one of the Fathers lays it down:) Why, *Sarah*, doſt thou ſuſpect me, as guilty of the miſcarriage of thine handmaid towards thee; or that I ſupport her in her malepertneſs? Had I ever thought of taking this woman into my bed, but by thy motion and perſwaſion? I did herein reſpect *voluntatem tuam, non voluptatem meam*; thy will, and not my pleaſure. Or doſt thou think, that ſhe that is ſo lately joyned unto me, (though ſhe be pregnant) can have more favour in mine eyes then thou, (though barren) with whom I have ſo long converſed? Hath not my former carriage to thee, been as loving and reſpective as became an husband? Did I ever, in all the time that thou haſt been my wife, give thee any occaſion of offence? Why ſhouldſt thou now, after ſo long experience of my conſtant love, grow into a jealouſie and ſuſpition of me? Thou art led by Paſſion, and not guided by Reaſon. But now, that thou mayeſt ſee how free I am from what thou chargeſt me withal: I give thine handmaid into thine own power, to do with her as thou pleaſeſt.

Obſerv. 3. *Conjugal prudence, and maſculine condeſcention; with the contrary reproved.* S. Chryſoſtom on the place.

Now the reaſon why he was ſo gentle to her at this time, was,

Firſt, he conſidered ſhe was his wife, and as neer unto him as his own fleſh.

Secondly, (as *Calvin* ſaith) He conſidered how loyal and obedient ſhe had been unto him, all her time; ſhe had never diſpleaſed him hitherto; and therefore this preſent errour was the more to be born withal: the firſt offence, where the whole courſe hath been formerly fair, pleads for pardon: Even *Balaams aſs* can plead that, when ſhe cruſhed his foot againſt the wall, and fell down under him: *Was I ever wont to do ſo unto thee?* Numb. 22. 30. Calvin on the place.

Thirdly, *Abraham* wiſely conſidered the ſtrength of the temptation that his wife had: for, to be ſcorned and deſpiſed by an inferiour, yea, by ſuch an one, that one hath raiſed and advanced to what they are, is no ſmall affliction. *Conjugal love and prudence.*

Fourthly, he conſidered alſo, that jealouſie (which is an exceſs of love) hath ſudden and ſhrewd effects.

And laſtly, (which is the main of all) he conſidered her ſex; ſhe was a woman; and Paſſion is incident to that ſex: and therefore he bare with her infirmity. He practiſed that which Saint *Peter* afterwards gave in precept, 1 *Pet.*3. for *husbands* to *dwell with* their *wives, as men of knowledge*; and to *favour them, as the weaker veſſels.*

1 Pet.3.1.

And here is an high and holy example for husbands to follow, how to carry themſelves towards the infirmities of their wives.

Infirmities are of two ſorts:

Husbandly condeſcention.

1. Some are natural, inward imperfections; as, ſlowneſs of conceit and apprehenſion, ſhortneſs of memory, haſtineſs.

2. Outward: as lameneſs, blindneſs, deafneſs, or any other defect, or deformity of body. Theſe ſhould have pity, compaſſion, and commiſeration, yea a greater tenderneſs and reſpect. *Abraham* did not love *Sarah* the leſs, becauſe ſhe was barren; nay, *Elkanah* gave his wife a double portion, becauſe of this.

Secondly, infirmities are not all tranſgreſſions and breaches of Gods law; as ſhrewiſhneſs, waywardneſs, peeviſh ſullenneſs. Now theſe, though they may be ſeaſonably, in due time and place, touched; yet, where the matter is not great, as good not take notice of them: it is the *glory* of a man, to *paſs by* an offence, *Prov.* 19.

Prov. 19.

Such a bearing there muſt be with the wife, and that upon the Apoſtles ground, ſhe being *the weaker veſſel.* Precious things, whereof we make account, the weaker they be, the more tenderly and charily they are to be handled: as *China*-diſhes, and Cryſtal-glaſſes, and the like. Of all parts of the body, the eye is moſt tenderly uſed and touched. Now what things, what perſons are more precious then a wife? and yet withal, a weak veſſel, and therefore to be born withal. Beſides, the husbands count themſelves ſtronger: now the *ſtrong* are to *bear* with *the infirmities of the weak*, Rom. 15. we know the language of *Zipporah* to *Moſes*; and we read alſo of his meek carriage towards her. Yea, when *Jezebel* had uſed thoſe upbraiding words towards *Ahab*, and reproached him with a flatneſs of ſpirit, as if he were not worthy to ſway a Scepter; he replieth not.

Rom.15.1.

For the Uſe of this:

Application

It meets with ſome husbands in theſe times, who, if the wife be a little moved, they are preſently on the houſe top, and are as paſſionate as they; nay grow to vilifying and depraving words; as if the wife had been taken out of the foot, and not the ſide: and they ſtand ſo much upon their headſhip and authority, that they think the wife offendeth, but they do not. But where is the wiſdom that ſhould be in thoſe Heads? Do thoſe *dwell with their wives as men of knowledge?* Are thoſe men ſtrong, that are ſubject to this impotence of paſſion, and ſhew themſelves rather women then men? Is this to *bear* with the *weaker veſſel*; or rather, to cruſh and ſhatter, what they ſhould but tenderly touch.

In the ſecond place, let it teach husbands, as they take knowledge of

of their dignity, ſo to learn their duty; and that is, to bear with the infirmities of their yoke-fellows. And let it be thought no digreſſion, if I preſs it upon both of them. Marriage, as it is *honourable*, ſo it is a comfortable condition: yet, as ſweet as it is, and as loving as poſſibly the parties can be; there will intervene ſomething, that will require each others patience and forbearance.

Now there be certain things, that conduce much to make the married eſtate a peaceable condition, and to make it an harbour unto them; where there may be peace and ſecurity, when the world, like the ſea, is full of tempeſts.

Firſt, let them not willingly give each other offence: for offence cauſeth contention.

Secondly, if an offence be given by the one, (if it be but ſlight) it muſt not be taken by the other: for if both be angry together, the fire will be the greater.

Thirdly, if the one muſt be reproved, let it be done privately, and not in the obſervation of others.

Fourthly, children or ſervants muſt not be bolſtered up by the one, againſt the other.

Fifthly, they muſt not twit each other with the husbands and wives of others, or with their own former wives or husbands: for compariſons, in this kinde, are very odious.

Sixthly, take heed of unjuſt jealouſies and ſuſpitions of each other: for this is the bane of domeſtical peace.

Seventhly, they muſt take heed of divulging each others infirmities; which ſome take delight in; but it is an ungodly practice: had they any ſore about them, they would be loath to talk of it: And, did man and wife eſteem each other *one fleſh*, they would be loath to reveal each others weakneſſes.

Laſtly, in all things that may ſtand with a good conſcience, they ſhould ſeek to pleaſe each other; and rather ſuffer themſelves to be croſſed, then to diſcontent each other. Saint *Paul* makes this a mutual duty between man and wife, 2 *Cor.* 7. and expreſſeth it by a word that ſignifieth more then ordinary care; * μεριμνᾶν, which ſignifieth a dividing of the minde, a caſting this way and that way, how to give beſt content. 1 Cor. 7. 33, 34.

* Μεριμνάω: ἀπὸ τῆς μεριζειν τὸν νοῦν.

If theſe things be obſerved, there will be no bitterneſs in the eſtate of Wedlock; of which it ought to be free: and therefore the Heathens threw out of doors the gall of the Sacrifice that was ſlain at weddings: There will be love; yea, God will be there: Now if he be not there, there will be a fire: for, (as the Hebrews obſerve) אישׁ ſignifieth the man, and אישׁה the woman: the firſt and laſt letters whereof, make יה, that is, *God*: if thoſe be taken away, there is left אש, that is, *fire*. Where love is not, God is not: and where God is not in the family, there is nothing but Fire; and ſuch a fire, as God onely knows when it will be quenched. אישׁ *and* אישׁה

Another

Application

Another thing *Calvin* addeth, which I will winde up, in way of Application of this Point.

Abrahams family was now the Church of God: and as in his family there fell this diſcord; ſo, in the Church of God, are apt to be diſſentions. It muſt be the care of the members of the ſame, to bear with each other; and quietly to take up differences, leſt Religion ſuffer by it. It is true, that not onely for the diviſions of *Reuben*, but of *Levi*, are great thoughts of heart: and when ſome a little forget themſelves, others are as violent againſt them; that neither will yeeld unto each other, but, by their altercations, make the breach every day wider; and ſo tear that coat of Chriſt, that the ſouldiers themſelves would not divide. I am ſure, it is the duty of us all, to *follow after the things that make for peace*: And while we do the contrary, (through Pride, or Faction, or Schiſm, or Ambition, or novel conceits newly drunk in) we cannot love God; for he is the God of peace and love: *Non habent Dei charitatem, qui non diligunt Eccleſiæ unitatem*, (ſaith Saint *Auguſtine*:) They are not in unity and love of God, that love not the unity and peace of his Church: And we cannot love the Church, while we make her groan, and ſay as *Rebekah* did, upon the ſtrugling of the twins in her womb, *Why am I thus?* We do not love the Faith that we profeſs: for theſe inteſtine differences are *graviſsimum Fidei excidium*, (ſaith *Hilary*;) the moſt grievous deſtruction of the Faith. We onely gratifie Satan, whoſe beſt muſick is our diviſion: he doth *captare inquieta tempora*, even hunt after ſuch unquiet times: they are his opportunities, his harveſts; and he findes it good fiſhing in troubled waters; and works men not onely to a defection from the Faith, but to flat atheiſm and prophaneſs. God make us wiſe, to foreſee, in time, the diſmal effects of our Civil Midianitiſh wars, and to prevent them.

S. Auguſtine

S. Hilary.

To go on:

Obſerv. 4. *Good mindes will yeeld of their own right, for piety and peace ſake.*

Thy maid is in thine hand, to do to her as it pleaſeth thee.

Why, (ſaith one upon the Text) *Abraham* might have a little more ſtood upon it, and have ſaid to *Sarah*, Thy maid is now in another condition then ſhe was before; ſhe is become my wife, with thine own conſent; and now ſhe hath conceived, and that iſſue will belong to me: ſhe is mine, and the childe ſhe goes withal is mine; and I muſt have a care of both: I may not ſuffer thee to have thy will of her. There is none of this; he calls her *ancillam* here, her *maid*; and yeelds the power of her to *Sarah*: *She is in thine hand; do to her as it pleaſeth thee.* Where my Author obſerveth,

How good mindes are willing to yeeld of their own right, for peace ſake.

Gen. 13.

This Patriarch had done ſo once before, *Gen.* 13. when the eſtates of *Lot* and himſelf grew ſo great, that there fell a difference between their ſervants, and ſo a neceſſity of parting; though it had been fit, *Abraham*, being the elder, and his uncle, and, under God, the maker of him, ſhould have had the power of choice; and *Lot* ſhould have taken

taken his leavings; yet πᾶσαν αὐτῷ ἐξουσίαν δίδωσι τῆς ἐκλογῆς, (ſaith S. *Chryſoſtome*) giveth him all the authority of the election, and bids him chuſe what part of the Country he likes; and leave him the reſt. *Iſaac* had right to thoſe Wells which his fathers ſervants had digged: yet when the Philiſtims ſtop them up, he contends not: And though he might have kept thoſe Wells which his own ſervants digged; yet when they ſtrive with him for them, he leaveth them unto them, and digs elſewhere, *Gen.* 26. There was no reaſon that *Jacob*, keeping *Labans* ſheep, ſhould make good that which was *torn of wilde beaſts*: yet he bare the loſſes of it, for peace ſake, *Gen.* 31. We ſee this in *Nehemiah*: Chap. 5. there was a certain allowance due to the Governour; yet *Nehemiah* would not take it, becauſe he found the requiring of it had been burdenſom to the people. Our bleſſed Lord coming to *Capernaum*, Matth. 17. tribute was demanded of him; he firſt ſhews that he was not bound to it; but then, becauſe he would not trouble the publike peace, or give occaſion of contention, (*leſt*, ſaith he, *we ſhould offend them*) he enableth Saint *Peter* to work a miracle, for the getting of money to diſcharge it. This was the ſpirit that was in Saint *Auguſtine*, and other Biſhops with him, in his time, as appeareth in his Book *de Geſtis cum merito*: They were content, for peace ſake, to admit of Coadjutors into their Sees: yea, *pro Chriſti unitate, Epiſcopatum deponere*; to preſerve Chriſtian peace, even to lay down their Government; which they did not account (as they ſaid) *perdere*, but *Deo tutiùs commendare*; that it was not to loſe their Reverend Authority, but to lay it up ſafer, by recommending it to God. And Saint *Jerome*, of *Nazianzen*, both in his Life, and on *Ruffinus*; that after he had taken a great deal of pains in *Conſtantinople*, and Satan ſtirred up ſome ill mindes againſt him, who did deſire his removal thence, (though others as earneſtly deſired his ſtay;) he perceiving this, is content to leave the place: *Abſit* (ſaith he) *ut mei cauſâ, aliqua ſimultas oriatur inter Sacerdotes Dei*: God forbid (ſaith he) that, for my cauſe, there ſhould be the leaſt diſcord among the Prieſts of God: adding thoſe words of *Jonah* to the Mariners, *Si propter me tempeſtas iſta, tollite, & mittite in mare: If for my ſake this great ſtorm come upon you, take me, and caſt me out into the ſea.*

Thus did theſe holy Fathers reſemble the true mother before *Solomon*; who rather giveth the living childe wholly away (though her own by right) then ſuffer it to be divided. So they preferred the peace of the Church, before places or lives. Saint *Paul* might have commanded *Philemon*; but he ſhakes off his right, and chuſeth rather to intreat him, *Philem.* verſ. 8, 9.

For the Uſe of this:

Let us bear in minde that of the Apoſtle; *Let your moderation* of minde *be known unto all men*, Phil. 4. under that τὸ ἐπιεικὲς, that moderation, is this yeelding of our right for peace ſake. We muſt yeeld our right,

S. Chryſoſtom.

Gen. 26.

And Chap. 31.

Neh. 5. 14, 15.

Matth. 17. 10.

S. Auguſtine.

S. Jerom, l. 2. c. 9. touching Nazianzen.

Philem. v. 8, 9.

Application Phil. 4. 5.

right, our own right: for we muſt not be ſo bold with that which is our brothers, unleſs we have authority by our place, as Magiſtrates; or that, by conſent, buſineſſes are referred to our arbitrement or umpirage, to do as we ſee fit: much leſs may we give that which is Gods; the Orthodox would not χαείζεσθαι τὴν λέξιν, not proſtitute their cheap inſtructions; they would not ſuffer the hems of Truths garment to be cut: Neither muſt men take liberty to give away part of Gods day to prophane paſtime. But in our own caſe, it is fit that we abate of our right, for peace ſake.

Who hears not, with grief, thoſe kinde of paſſages; *It is my right, and I will ſtand upon it*, (and, it may be, the thing but a trifle;) *and I will defend it as long as I have a groat?* So again, Who grieves not to ſee men take extremities? Forfeitures of Bonds, voiding of a mans Leaſe, for not paying of his rent at the day; and ſaying, *It is my right, and the Law gives it me.* So again, *I will make the moſt of mine own*, to keep a man in priſon, when not able to pay.

It may be, theſe things may hold in *judicio ſoli*, but not *poli*; in the judgement of earth, but not in the judgement of heaven. O let us then abate of our right, for peace ſake. Our Lord did ſo; came down from heaven, emptied himſelf of glory, to make peace between God and us. The holy ſervants of God have done it: it is Love, Charity; for that *ſeeketh not her own.* And yet there is no loſs in it: for, as the Prophet ſaid to *Amaziah*, when he was troubled for the hundred talents, *God is able to give thee more*: God is able to make up, and will, whatſoever we loſe for Peace ſake; when thoſe that graſp and grope all that they can pretend any right to, (and much more;) and that will part with nothing for Peace, (no, nor for Juſtice ſake) ſhall finde God blowe upon it, and make it uncomfortable.

Laſtly, *Do to her as it pleaſeth thee.*

Was not this too great a power given to his wife over the ſervant, conſidering ſhe was now with childe, and her miſtreſs in ſuch paſſion?

Obſerv. 5. Unadviſed reſolutions, are commonly followed with diſtractions

Good man, what a diſtraction was he in! He knew nothing wherein he had offended: his wife is ſharp againſt him; and ſo ſharp, that he is fain to yeeld to that which was againſt his breſt: To have one that was now his wife, and with childe by him; and, it might be, of the promiſed ſeed, (for ſo he yet conceived;) and to leave her to one in her paſſion, that was like to afflict her in ſo ſevere a manner, that might be to the hurt of the woman, and the miſcarriage of that ſhe went withal.

This is part of that puniſhment of his unadviſed yeelding to his wives motion, in taking *Hagar* to wife: For, that he ſinned in entertaining the motion, as well as his wife in propounding it, we ſhewed unto you before.

Certainly,

Certainly, when men will be taking by-ways, they meet with ſloughs, and their own devices, prove their ſnares and entanglers: The beſt ſide of ſuch courſes is perplexity and diſtraction, and they come into thoſe ſtraights, they know not which way to turn them.

Application

And therefore, in the fear of God, let us onely venture upon that which we are aſſured is warrantable, and which we dare beg Gods bleſſing upon: for if not, we ſhall come into the briers, and we ſhall not know how to extricate our ſelves; into ſuch a Maze, that we ſhall hardly winde our ſelves out: we ſhall toſs up and down, and hardly come to an anchor; and we ſhall mourn to feel our unadviſed reſolutions ſcourged with ſuch following diſtractions.

Preached, *October* 27. 1641.

THE NINTH SERMON.

GEN. 16. 6.

And when Sarah dealt hardly with her, she fled from her face.

HEre is an other event of the former marriage: *Sarah* having expoſtulated with her husband, and he having yielded up the maide into her power, ſhe dealeth with her ſo hardly, that ſhe flyes upon it: *Sarah* corrects her maide, and certainly her petulancy and malepertneſs, and her contempt of her miſtreſs, did deſerve it.

Obſerv. 1. *Correction of ſervants lawful; with the ſeveral kindes and neceſſary cautions thereof.*

It is lawful for maſters and miſtreſſes, to correct where there is juſt cauſe.

There is no queſtion to be made of it. There is a correction by looks. אף in the Hebrew ſignifieth the noſe, (and by a Synechdoche, the whole face;) and the ſame word ſignifieth in that tongue anger, becauſe that anger diſcovereth it ſelf in the countenance. *Cains* countenance was caſt down, when he was angry with his brother. *Gen.*4. and *Gen.*31.2. It is ſaid that *Jacob beheld the countenance of Laban, that it was not towards him as formerly*: and therefore there may be a reproofe, by an angry look, by a frowning countenance; *Solomon* ſaith, *Prov.*25. *As the North winde driveth away rain, ſo doth an angry countenance a backbiting tongue*: Therfore there is a reproof of a tale-bearer, even in the looks. *Haman* could read a reproofe in the kings face, of his doings, and a determination of his puniſhment, *Heſt.*7. When *Peter* had denyed his Maſter, it is ſaid, the Lord *turned and looked upon Peter*, Luk.22. Certainly there was a reprehenſion of him in that look: and it made a deep impreſſion in *Peter*, that he was filled with confuſion in himſelf; and therefore *went out and wept bitterly*. When *Elymas* ſought to pervert the Deputy (who was *prima eccleſiæ ſpolia* as *Eſpencæus* ſaith; the firſt triumphs of the Church by the miniſtry of Saint *Paul*;) it is ſaid that Saint *Paul*, ἀτενίσας εἰς αὐτὸν, *ſet his eyes upon him*; he did caſt ſuch an angry look upon him; That was his firſt correction: As there is approbation and love in looks, *in oculis indulgentia*, favour in the eyes. *Jacob* ſaith, he had ſeen the face of *Eſau*, *as the face of God*; he

Gen.4.5. and 31.2.

Prov.25.23.

Eſther 7.7. Luk.22.61.

Act.13.9.

he diſcerned by his cheerful countenance, that he was pleaſed with him, *Gen.*33. and it is ſaid of that man that had made ſo fair a progreſs, that Chriſt *looked upon him, and loved him*, Mark.10.21. So there is diſlike and reproofe in looks, this then is one way of correcting ſervants, and that is by the countenance. Gen.33.10.

Secondly, there is a correction by words, and ſuch ſharpneſs and acrimony in it, that many a man had rather endure *verbera* then *verba*; blows then bitter words: and in this way it is lawful for maſters to correct ſervants, upon juſt occaſion. So did *Eliſha* firſt correct *Gehazi* by words, and reproveth him for running after *Naaman* for a bribe: and *Moſes* thus correcteth his ſervant *Joſhuah*, for emulating *Eldad* and *Medads* propheſying. So *David* reproves *Abiſhai*, when he would have put him on to the taking away of *Shimei's* life; now he had ſubmitted himſelf, and acknowledged his fault, 2 *Sam.* 19. Our Lord corrects his diſciples with words, when at one time he challengeth them for their want of faith, at another time for their ambition, at another time for their ſleepineſs and drouſineſs: and we ſee how ſharp he is with *Peter*, when he diſſwades him from his Paſſion, come *behinde me Satan, thou art an offence unto me; thou ſavoureſt not the things that be of God, but the thigs that be of men.* Mat.26. And ſo the Maſter that had delivered the talents, firſt correcteth the evil and unprofitable ſervant by words. Num.11. 2 Sam.19. Mat.26.23. and chap.28.

Thirdly, there is a correction alſo by blows, which it is lawful for the maſter and miſtreſs upon juſt cauſe to uſe; for as *Solomon* ſaith, *Prov.29.19. A ſervant will not be corrected with words*; that is, a ſervant may be ſo obſtinate and untoward, that words wil doe no good: and therefore there will be need of blows and ſtripes, of which our Saviour makes mention, *Luk.*12.47. *The ſervant that knoweth not his maſters will, ſhall be beaten with ſtripes; but he that knows his maſters will, and doth it not, ſhall be beaten with many ſtripes.* The Philoſopher will tell us, that a man owes his ſervant, ἔργον, τροφὴν, καὶ κόλασιν; work, and food, and correction: and Saint *Auguſtine* ſaith, that a ſervant that is diſobedient, may be corrected, *verbo & verbere, ſive alio quolibet genere pœna, juſto & licito*: both by word and action, by any kinde of juſt and lawful puniſhment. Prov.29.19. Luk.12.47. *Auguſt. lib.19 de civit. dei, c1.*

Further yet, it is ſaid of the houſe of *George* Prince of *Anhault*, that it was an Univerſity, a Court, and a Church: If it were a Church; we know, in the Church there muſt be diſcipline, or elſe all will go to ruine. A family is a little common-wealth; now if there be not animadverſion of offenders in the common-wealth, *magna regna magna latrocinia*, (ſaith the Father,) great States will be great robberies; they wil be rather waſte Deſarts, full of wilde beaſts, then ſocieties of civil men.

Again, ſervants are in next degree to children in a family; nay according to the ſcripture phraſe, they are children: they call *Naaman* father: *Pater familias*, is the ſtyle of an houſholder, the father of

Mat.8.6. the family: the Centurion ſending to Chriſt, in the behalf of his ſervant; ſaith παῖς μου, my childe is ſick, *Mat.*8. for ſo it ſignifieth: and *Beza* upon the place obſerveth, that παῖς ſignifieth both *filium & ſervum*, both a ſon and a ſervant. Now what is required in parents towards children? Among other things to give them correction when they deſerve it: not only to correct them with looks and words, but even to uſe the rod; *Withhold not correction from the childe* Prov.23.13 (ſaith *Solomon*) *Prov.*23. *for if thou beateſt him with the rod, he ſhall not dye*: therefore a ſervant may, and muſt be corrected when there is cauſe, as well as ſet at work, fed and cloathed: yea correction is ſometimes as neceſſary as meat; for by this are the ears opened, (as he in *Job* ſaith) to inſtruction.

For the Uſe of this:

Application Let maſters, as they have authority to correct, ſo make conſcience of doing it, as well as of others things which they are bound to do to their ſervants; and let them make conſcience of keeping up that authority that God hath inveſted them in: I can tell you of ſeveral wayes whereby maſters and miſtreſſes loſe their authority.

Firſt, when they are light in their behaviour, and fooliſh in their carriage, in the ſight of their ſervants; or when they are exceſſive in the obſervation of their ſervants; *Nabal* was ſuch an one, and therefore his ſervants deſpiſed him; and would ſay, he was a ſon of Belial, 1 Sam.25.17. 1 *Sam.*25. There is gravity required in thoſe that be in place of government; and their carriage ſhould be ſuch as ſhould render them awful unto ſervants. This is that which *David* did profeſs; that he would behave himſelf *wiſely*, and ſo walk in midſt of his houſe, Pſal. 101.2. *Pſal.*101.

Secondly, when maſters and miſtreſſes are too indulgent to their ſervants, and make them hail fellow well met; when they thus let fall their authority, that ſervants do not know their diſtance; no wonder though they grow deſpicable: *Solomon* ſaith, *He that delicately brings up his ſervant, ſhall have him become his ſon at length*, Prov.29.21. Prov. 29. It is thought that this proverb hath reference to *Jeroboam*, whom *Solomon* had ſhewed great affection unto, and had indeed tendered above the degree of a ſervant; and it is well known how inſolent he grew: and the like may be thought of *Ziba*, that *Mephiboſheth* did uſe him ſo familiarly, that the perfidious fellow grew inſolent; and even ſo bold, as to delate him to the king, 1 *Sam.*16. And it is an advice that *Plato* giveth, that maſters ſhould not be familiar with ſervants, for they are apt to take too much heart by this; and to grow croſs, in ſtead of obeying; lib.de legibus.

Thirdly, governors loſe their authority, when they are overruled by their ſervants, to do any thing that is unlawful, and unjuſt; as we 2 King.24.17. ſee in *Joaſh*, that was drawn by his ſervants to Idolatry; 2 *King.*24. and *Zedechiah*, who gave the Prophet *Jeremy* into the hands of his Jer.38.5. ſervants, *Jer.*38. with this baſe and abject ſpeech; *the king is not he*

that

that can deny you any thing, or do any thing againſt you: thus will ſervants ſoon prove maſters; and when they come to this high pitch, they will prove intollerable: for this is one of the four things that the wiſe man ſaith, the earth cannot bear; *a ſervant when he reigneth Prov.*30. when the ſervants ride on horſes, and the maſters walk on foot: *Eccles.*10. how pitiful is it! Prov.30.22. Eccleſ.10.7.

Fourthy, they loſe their authority when they come within the lurch of their ſervants; that is, when they know thoſe things by them, that they are afraid they ſhould reveal; and ſo dare not correct or puniſh them, for fear they ſhould open their mouthes againſt them: as it is ſaid of him in Tacitus; *validior erat apud libidines Principis, quàm ut pœnâ afficeretur*: he was more intimate to the vices of his Prince, then to ſuffer any puniſhment from him. Tacitus.

Fiftly, they loſe their authority, when they are ſo remiſs, that they pray and intreat ſervants, where they may command them; howſoever this might be called mildeneſs, if they had to deal with equals; yet when with ſervants, it is dulneſs and flatneſs of ſpirit, and a forgetfulneſs of that power which God hath put into their hands: for the Centurion by his own ſpeech did otherwiſe. *I ſay to my ſervant, do this and he doth it; come, and he cometh; goe, and he goeth*: and ſo the Church in the *Canticles*, taking upon her the perſon of a miſtreſs, ſaith *I charge you* not to do this. Cant.3.5.

Laſtly, they loſe their authority by not correcting of ſervants when there is juſt cauſe; and giving them blows when they deſerve them: for what will they ſay? I know my maſter or miſtreſs will ſcoul or frown, it may be they will chide, but they will not fight; and therfore the frown is eaſily digeſted, and the words are but counted winde, and ſo they come to deſpiſe them: but maſters muſt know they doe not perform their duty towards God; nay they betray the power which God hath given them; when they do not correct, in looks, in words, yea by blows if there be deſert; and they are guilty of thoſe further miſdemeanours that their ſervants run into: and God hath the ſame quarrel with them, that he had againſt *Eli*; his ſons made themſelves vile, he reſtrained them not, 1 *Sam.*2. He dealt too mildely with them, and he ſtroked thoſe heads he ſhould have wounded; he gave but only ſoft words, too eaſie a doſe; for it did rather ſtirr and irritate the humour, then purge out the humour, and therefore both he and his ſons periſhed for it. 1 Sam.2.12.

Secondly obſerve, ſhe dealt hardly with her; though ſhe had power to correct her, yet as Saint *Ambroſe* ſaith, *immoderatiùs permiſſâ ultione utitur*; ſhe uſeth lawful correction unlawfully, immoderatly: and ſo the word * וַתְּעַנֶּהָ ſeemeth to import ſhe humbled, or afflicted her: for it was uſed in the former Chapter, Verſ.13. to ſet out the affliction that *Abrahams* ſeed ſhould have in *Egypt*, which was with great rigour, as appeareth, *Exod.*1. We then cannot but take knowledg of this in *Sarah*, and ſo in any maſter or miſtreſs, immoderatly to correct lib. de Ab.c.4.

* The root in עָנָה only Cal. ſign. reſpondere, but in piel, עִנָּה duplicat ſenſum

correct ſervants. The task-maſters in *Egypt* did cruelly beat the Iſraelites, if they fell ſhort of their work, *Exod.* 5. And for this cruelty of both *Pharaoh* and his task-maſters, God gave in charge to *Iſrael*, *Levit.* 25. that, in regard they had been ſervants in *Egypt*, they ſhould not rule over ſuch with rigour. And we ſhall finde, *Exod.* 21. that if a ſervant died under his maſters hand, when he corrected him, (though he did not intend to kill him) he was to be puniſhed: and if he did ſmite out an eye or tooth, he was to make him recompence, verſ. 26. And becauſe he foreſaw that men would be prone to too much cruelty in correcting, he ſet the number of ſtripes, which might not be exceeded, *Deut.* 25. The Lord was ever againſt Cruelty toward the very brute creatures: he would not have them *ſeethe a kid in the mothers milk*, Exod. 23. and *Deut.* 22. therefore he would not have them *take the dam with the young*. *In his Commendatur Clementia & Humanitas*, (ſaith one;) In theſe things are Humanity and Mercy recommended. If they muſt not be cruel to beaſts, much leſs to men. God opened the mouth of *Balaams* aſs, and ſhe taxeth her maſter for ſtriking her, *Numb.* 22. Were the mouthes of beaſts opened now, what cauſe were there to inveigh againſt the rage and fury of ſome men againſt their beaſts; who lay on them, and torment them, and torture them in that manner, that it yerns a mans bowels to obſerve! Well, the Lord having ſuch care of beaſts, ſurely he would not have ſervants uſed cruelly and inhumanely.

Levit. 25. 43.
Exod. 21. 20.
Deut. 25. 3. And 22. 6.
Exod. 23. 19.
Numb. 22.

For the Uſe of this:

Application It meets with thoſe that ſhew too much rigour towards ſervants: When they correct, they know no mean: they lay on, as if they had brute creatures to deal withal, nay ſtocks and ſtones: Yea, they will take any thing that comes next to hand, be it never ſo hard or ſharp; and thus, oftentimes, wound, and bruiſe, and lame them, and diſable them all their days; yea, ſometimes they give ſuch ſtrokes as take away life. Do thoſe think that they deal with their own fleſh? for, *we are all made of one blood*, Act. 17. Do they think their ſervants bear the ſuperſcription of the Great *Ceſar*, as well as they? Did not one hand create them both? Did not one Chriſt redeem them both? May not the ſervant ſtand as high in the favour, as the maſter? And is not the ſervant heir of the ſame glory? Have not they a *Maſter in heaven?* who, if they do not to their ſervants that which is juſt and equal, will call them to an account for it, *Col.* 4. Do they know what may befal their children, when they ſhall come to be ſervants unto others? For they are not ſure (for all the means that they leave them) but that they may come into that condition; and ſo may feel the like cruelty from others, that their parents have ſhewed to others.

Acts 17.
Coloſ. 4. 1.

Obſerv. 2. *The prudente and diſcretion of Corrections; with their contraries.* In the ſecond place, let it be an inſtruction to all maſters and miſtreſſes, to be wiſe and diſcreet in correcting of ſervants.

Now this diſcretion conſiſteth in theſe things:

First, there muſt be a fault, elſe there will be more hurt done, then good,

good, (beſides the unrighteouſneſs of it.) If a corrative be laid where there is no ſore, it will make one. A man muſt not correct, to ſhew his authority, and that it may be known he is a maſter: this is that which is called *correcting according to their pleaſure*, Heb. 12. This is naught; there muſt be a cauſe, and the muſt be fault made known to the ſervant, whom a maſter doth correct; he muſt be convinced of it, as we ſee God dealt with our firſt parents, and with *Cain*, before he puniſhed them. Heb. 12. 10.

Secondly, diſcretion is ſeen, in putting a difference between thoſe men that correct ſervants in yeers, and ſervants under yeers. And again, it is fitteſt for the maſter to correct the men-ſervants, and the miſtreſſes the maids; as we ſee *Abraham* here gives *Hagar* into the power of her miſtreſs.

Thirdly, diſcretion and wiſdom is ſeen, in the order of correcting: Correction by words, muſt go before correction by blowes: and if words will do, the other needs not. And he that doth thus, imitateth God, who doth *rebuke and chaſten*, Rev. 3. and ſheweth, that, like God, he doth not puniſh willingly, *Lam.* 3. Phyſicians, before they give a ſtrong potion, will give a preparative: and Chirurgians will take all courſes, before they uſe burning or amputation. Rev. 3. 19. Lament. 3. 33.

Fourthly, diſcretion is ſeen, in the manner of correction.

1. That it be in love: *all things* ſhould be *done in love*; 1 Cor. 16. and therefore This, which carrieth in it a ſhew of anger. God doth thus: and we muſt correct with a deſire of the reformation of the party; and therefore, 1 Cor. 16. 14.

2. We muſt joyn prayer with it: I do not mean, a formal and ſet prayer; but a lifting up of the heart to God, that he will be pleaſed to make that correction uſeful to the party.

3. Correction muſt not be given in paſſion: for, when one is diſturbed by paſſion, there is a miſt comes over the underſtanding, and it is apt to blinde Reaſon. *Seneca* tell of *Socrates*, that, being incenſed againſt his ſervant, he deferred to correct him, ſaying, *I would beat thee, if I were not angry.* O that we could rob this Egyptian of this jewel! how ſhall he riſe up in judgement againſt ſuch governours, as, in the height of their fury, in the very paroxyſm, fall upon ſervants, and care not what they do in their rage! Seneca.

4. People ſhould correct with reflecting upon themſelves, and calling to minde their own ſins, by which they have much more provoked God, then their ſervant hath them; yea, and juſtly puniſheth their contumacie towards him, with the ſervants negligence and diſobedience to them. Again, they ſhould think how they would be uſed, if they ſhould offend; and therefore they ſhould *do as they would be done unto*; and then they would correct with compaſſion.

Laſtly, diſcretion and wiſdom in correction is ſeen, in obſerving a right meaſure; it muſt be given, according to the nature and quality of the offence, (as you heard before, out of the Goſpel;) there be fewer

fewer and more ſtripes. If it be but a fault out of weakneſs, or inadvertencie, or ignorance, an eaſie reproof will ſerve the turn: if it be a wilful errour, it requireth more: If it be an offence againſt God, if it be ſcandalous, if it be often committed, the more ſeverity is to be uſed. Still, a wiſe man *parvas irrogat aquas*, gives proportionable correction. And this is according to Gods example; who, (though he doth reward *ultra condignum*, beyond all deſert; yet) puniſheth *citra*, leſs then any merit; as *Ezra* ſaith, Chap. 9.

Ezra 9 13.

I wiſh theſe things may be obſerved: for people are apt to turn a duty into a ſin; and correct ſo, that they make themſelves liable to Gods correction.

Shall I adde a little more, without the challenge of a digreſſion? A maſter may uſe a ſervant hardly, not onely in regard of Correction, but in other things; which I wiſh may be taken knowledge of.

Firſt, in regard of Food, they may uſe them hardly; when, out of a miſerable humour, they will not allow them enough to fill their bellies. It ſhould ſeem, the maſter of the Prodigal dealt ſo with him; for he was fain to *eat huſks* with the ſwine. Or, ſecondly, when they give them enough; but it is of ſuch ſtuff, that they buy for cheapneſs ſake, and is ſcarce mans meat; yea, that which is muſtie and unſavoury: This is fearful. The good houſwife provides *meat*, and *wholeſom meat*, for her family, *Prov.* 31. And the Prodigal could ſay, that, *in his fathers houſe*, the hired ſervants had bread *enough*.

Prov. 31.

Secondly, Maſters may uſe ſervants hard, in regard of apparel: the good houſwife, again, provides *clothing for her ſervants*, Prov. 31. But we ſee how ragged and tattered the ſervants of many be, who are known to be of that ability, that they could provide better for them, if a baſe, and ſordid, and miſerable ſpirit did not inſoul them, and that their conſcience were not ſtill tied up in their purſe.

Thirdly, they may uſe them hardly, in regard of labour, when they put them upon employments above their ſtrength; which was the Egyptians uſage of the Iſraelites: but that *cried* to God, and drew down wrath; and therefore let maſters take heed of the like cruelty, of uſing ſervants like horſes, yea worſe: Yea, and denying them ſeaſonable reſt; which is another way of ill uſage: and one end that God had, in ordaining the Sabbath, was, that the ſervant might reſt: and therefore they are contrary to God, that will defraud ſervants of their reſt, whereby they ſhould repair their ſpirits, and refreſh their bodies.

Laſtly, maſters and miſtreſſes may deal too hardly with their ſervants in time of ſickneſs. The king of *Syria* had ſo much care of his ſervants infirmity, that he commends him, by letters, to the king of *Iſrael*, 2 Kings 5. and the care that the Centurion had for his ſick ſervant, is ſet down, and commended, *Matth.* 8. But theſe times are full of ſuch as the Amalekite was, who left his ſervant, becauſe he was ſick, 1 *Sam.* 30. had not *David* lighted upon him, he had periſhed.

2 Kings 5. Matth. 8. 6.

1 Sam. 30. 13.

Send

ſend them to ſome out-houſe, and take no further care: I know that thoſe people would take more care of their beaſts; ſome will take care in ſuch a caſe, but it ſhall be at the poor ſervants coſt; if they have not preſent money, if they recover, they will abate it of their wages, is this to undoe heavy burthens? or rather is not this to make the burthen heavyer? Or if they will pay it themſelves, yet they mutter and grumble, and ſay they make themſelves ſicker then they are, and they may riſe if they will. So that the poor ſervant is more troubled with theſe diſcontented ſpeeches, then with his own ſickneſs; and ſo forceth himſelf to ſtrive above his ſtrength, even to his undoing. I could tell you of ſome other kindes of hard dealing with ſervants; as when maſters and miſtreſſes will not teach their ſervants that, for which they come; if they do, when they are neer out of their time, and think they will part from them; they will diſgrace them, and diſable them; and whereas they ſhould ſend them away with encouragment and reward (if they have been faithful;) for ſo God commanded, they muſt not *goe away empty*, *Deut.*15. they will maligne them, and envy them, and do them the worſt offices they can: *Laban* could have been content *Jacob* ſhould have ſtayd with him ſtill; and therefore if he goe away, he will not only vex at it, but purſue him with hoſtility. I could ſpeak of hard uſage of ſervants, while their wages are either detained altogether (which is no leſs then a crying ſin, *Jam.*5. which entreth into the ears of God, and doth *interpellare pro vindicta*, ſollicite him for vengeance;) or elſe detaining them ſo long, that it moveth them to filch and ſteal, to ſupply their neceſſities. Do theſe maſters and miſtreſſes in theſe ſeveral wayes of injuſtice, conſider that which the Apoſtle mindes them of, *Eph.*6. *That they have alſo a maſter in Heaven*: *Job* durſt not deſpiſe the cauſe of his *ſervant*, Chapter 31.13.14. becauſe if he did, he did not know how he ſhould anſwer God, when he did viſit; Oh think of this, when you uſe your ſervants with rigour; how you will be able to give account for this, when God riſeth up to judgment.

Deut.15.13.

Jam.5.4.

Eph.6.9.

But I have held you too long in this. I come therefore to ſomething elſe; for we have not yet done with *Sarahs* ſharp correction.

May we not further take knowledg,

*Obſerv.*3. *Severity oft degenerateth into inhumanity.*

Firſt, of great inhumanitie in her, that would be ſo ſevere to her ſervant being now with childe; ſuch a one (though there be juſt cauſe of diſpleaſure) is to be the object of mercy and compaſſion: and in all times it hath been held cruel and inhumane to uſe ſuch harſhly, to beat or ſtrike them, when they knew them to be pregnant, as being a double hurt, both to the party her ſelf, and the iſſue ſhe went withal: we have Gods law, *Exod.*21. That if one did hurt a woman with childe, he was to be ſeverely puniſhed: our law is ſo merciful, that if a woman be convicted and be found with childe, her puniſhment is reſpited till ſhe be delivered. It was the cruelty that *Eliſha* tells *Hazael* he ſhall

Exod.21.22.

practiſe in Iſrael: *To rip up women with childe*, 2 *King*. 8. and ſo *Menahem*, 2 *King*. 15. ripped up the women with childe: and in that bloody perſecution under Q. *Mary*, we read that a woman great with childe was brought to the ſtake, and that her womb burſt in the flames, and they took the childe, and threw it in, and burned it with the mother. It is true, this was an exceſs of cruelty; but to do wrong to a woman with childe, by beating her (though it be a leſſer degree) is bad enough; and I wiſh all people to take heed how they be guilty of it.

Application

Obſerv. 4. *The fickleneſs and inſtability of popular Affections.*

Again, let us obſerve with *Muſculus*, the change of *Sarahs* paſſion: how full was ſhe, not long ſince, of deſire to have iſſue, though by her maide? how earneſt was ſhe to perſwade her husband to yield to this courſe? as a woman free from all jealouſy, ſhe puts her maide into the boſome of her husband; and now to ſee, how paſſionate ſhe is: why did ſhe not bear with the miſcarriage of her maide, for the hope ſhe had now of iſſue by her, ſhe having conceived? See (ſaith my authour) *nihil ſtabile in humanis affectibus*: nothing is conſtant in humane affections; that which we ſeem now moſt ardently to deſire and affect, after a while we deſpiſe and tread under our foot; the winde doth not ſooner ſhift from one point to another, then mens affections are mutable; there is as much conſtancy in the moon, as in them. When *Jacob* cometh to *Laban*, he is his bone and his fleſh; and he is ſo juſt, that he ſhall not ſerve him for nothing; and when the time of payment comes, he ſubſtituteth one ſiſter for another; he changeth his wages ten times, and he hateth him in his heart. Could greater love be in a brother and ſiſter toward a brother, then was in *Aaron* and *Miriam* toward *Moſes*? and yet we ſee this great affection turned into emulation. How kindly doth *Saul* ſpeak to *David* in the cave? and how doth he begg his favour to his poſterity? and yet ſuddainly after, he is purſuing him for his life: after *Amnon* hath ſatisfied his deſires upon *Thamar*, it is ſaid, *the hatred was greater with which he hated her, then the love wherewith he loved her*; 2 Sam. 13. How paſſionate was *David* for the water of the Well of Bethlehem? yet, when he had it, he would not drink it, *he poured it upon the ground*: the people that came out to meet our Lord coming to *Jeruſalem*, cut down boughes from the trees, and ſpread their garments in the way; and within a few dayes after, the deadly enemies of Chriſt; and had nothing in their mouths but, *Crucifie him, crucifie him*; how were thoſe at *Lyſtra*, taken with Saint *Paul*, inſomuch that they would have offered ſacrifice to him, as to a God! and within a while after ſtone him: and ſo thoſe Barbarians at *Malta* account him a murtherer, and by and by, eſteem him a God. We now love things, and by and by we loath them; now we make much of things, and anon we caſt them off; as we do with noſe-gayes, wear them all day in our hands, and at night throw them away: we do admire ſome perſons, and after a while

2 Sam. 13. 15.

we

we deprave them: we are pleaſed with this and that thing, and on a ſudden diſtaſte it; and, it may be, know no juſt reaſon for either. It is a great part of our natural corruption, that we are ſwayed by Paſſion; conſtant in nothing, but Inconſtancie. And therefore we ſhould pray for Gods grace to guide us, that thoſe which ſhould be our ſervants, may not be our maſters: that we may wiſely deſire, and love, and rejoyce; and then we ſhall not alter, but upon juſt cauſe and ground.

Thirdly, How eaſily people abuſe the power that is given them! *Abraham* had given power to his wife, to correct the inſolency of her maid; and ſee, ſhe exceedeth terms of moderation. Yea? (thought ſhe) hath my husband given me leave? I will lay it on, to ſome purpoſe. The task-maſters having authority from *Pharaoh*, we ſee how they raged againſt the poor Iſraelites: No queſtion, they exerciſed their power to the full; nay, it is probable, that they exceeded their commiſſion, or elſe the people would not have complained to *Pharaoh* againſt them. You ſee how glad the Jaylor was to have Saint *Paul* put into his hands; and we ſee how harſh he was towards him: he was onely bid to keep him *ſafely*, and he putteth him into *an inner priſon, and makes his feet faſt in the ſtocks.* *Socrates* telleth us, that the Officers of *Julian* did vex the Chriſtians, ὑπὲρ τὰ βασιλέως προστάγματα, beyond the commands of the Emperour; which he coming to the knowledge of, παρεῖδε, he over-looked: and when the Chriſtians complained of it, he turned them off with a flout, ſaying, that they were taught to bear afflictions patiently. And we ſee in the world uſually, if men get but into a Place, (though but a mean one) and that they know they have a power, they will not onely do, but over-do. Some, out of a pride of heart, becauſe they will ſhew themſelves what they are; and ſome, out of a ſinful officiouſneſs, and ſubſervience to others humours, whom they think to pleaſe by their buſie doings, they are apt to do things they ſhould not do. And when we ſee a revengeful man, that hath gotten power into his hand, we ſhall be ſure to finde him to ſtretch his power and authority to the fartheſt, for the wreaking of his own ſpleen and malice. When *Pilate* bid the high-prieſts take Chriſt, and judge him according to their law; you may well think, that if they could have entertained this offer, they would have done it, and made uſe of it to the full, for the puniſhing of him whom they hated.

Obſerv. 5. *Moſt men are apt to act to the extreme of their authority, if not exceed it.*

Eccleſ. Hiſt. lib. 3. cap. 12.

For the Uſe:

Whatſoever the power is, that is granted us over others, let us uſe it fairly, and let us not do all we may do; for then we ſhall be apt ſoon to do that we ſhould not do. They that will live at the extent of their power, they will quickly tranſgreſs their limits: And it is dangerous walking on the very brink of the river. Moderation in that power which is committed to a man, hath ever been held praiſe-worthy.

Application

Secondly, it ſhould teach thoſe that are in place to derive power upon others, not to truſt paſſionate, and proud, and revengeful men with it: for, being tranſported with paſſion, and not knowing how to keep a moderation, they are apt, with *Phaeton*, to burn the world.

Obſerv. 6. *Rigour and ſeverity, end commonly in prejudices, and manifold inconveniences.*

The laſt clauſe in the verſe, containeth the flight of *Hagar*: And this event, oftentimes, hath too ſevere correction of ſervants by their governours. I do not juſtifie *Hagar* in it; nor can any be juſtified that practiſeth it: But, I ſay, thus it falleth out, that too rigorous correction ſetteth ſervants going.

1 Sam. 25. 10. *Nabal* could ſay, when *David* ſent for ſome relief, 1 *Sam.* 25. *There be many ſervants that break away from their maſters*; and no queſtion, but many of them, through rigorous uſage. Whether *Shimei*'s ſervants did ſo upon the ſame ground, or no, I cannot ſay; but they ran away, 1 *Kings* 8. But ſure I am, many do ſo in theſe days: nay, the cruelty of maſters hath made ſome, not onely to run away, but to do worſe; to kill maſter, or to kill miſtreſs, or children, or to fire the houſe; and other outragious acts, that are not to be named.

1 Kings 8. 30.

For the Uſe of this:

Application Let maſters and miſtreſſes take heed of cruelty, and rigorous ſeverity. The Apoſtle would have maſters to be ἀνιέντες τὴν ἀπειλήν, *to forbear threatnings*, Eph. 6. He doth not abſolutely forbid threatning, but calleth for a moderation therein. Now, if they muſt be moderate in threatnings, then certainly in blowes: for, exceſs this way, is offenſive to God, and, it may be, prejudicial to a mans eſtate, in forcing away a ſervant: yea, it may be the undoing of the ſervant; as *Hagar* was in the way, by this flight, to have been undone, if the Angel of God had not met her.

Eph. 6. 9.

Uſe your ſervants fairly. *Satyrus*, in *Athenaus*, was called εὐδῶλος, that is, Good to ſervants, becauſe he was χρήσος ὢν τοῖς δούλοις καὶ τοῖς οἰκέταις, becauſe he was kinde and indulgent to his ſervants. Let Chriſtians affect this title: let them perform that which is equal and juſt to their ſervants: Let them make much of them when they do well, and, when they do ill, let them correct them; but let it be in love, and with moderation, and never immoderately. Let them but think of what they have done againſt God; and that *if he were extreme to mark what is done amiſs*, how they are not *able to abide it*: if he ſhould *deal with them after their ſins*, and *reward them after their iniquities*, they ſhould even *ſuck out the dregs* of the vial: they ſhould not onely be beaten with *rods*, but with *ſcorpions*; and ſuffer the puniſhments both of this life, and that which is to come.

Oh *be ye therefore merciful, as your Father in heaven is merciful*; and be ſuch maſters to your ſervants, as you deſire to finde God a Maſter to you.

Preached, *Novemb.* 3. 1641.

THE

THE TENTH SERMON.

GEN. 16.6,7.

And ſhe fled. Verſ. 7. *And the angel of the Lord found her.*

WE told you, that it was ill in her miſtreſs to uſe her ſo hardly; but yet ſhe cannot be juſtified in her flight. That now remaineth; and the Point is,

That though maſters and miſtreſſes be rigorous, yet ſervants muſt not flee away.

Obſerv. 1. *Flight of ſervants not juſtifiable, by any hard uſage; having more lawful remedies.*

A ſervant is to yeeld both active and paſſive obedience.

Firſt, Active, in performing the lawful commands of them. *David* makes it the property of a ſervant, to *look to the hand of the maſter*; and of a maid, to *look to the hand of her miſtreſs*, Pſal. 123. Thus did *Eliezer*, the ſervant of *Abraham*, Gen. 24. and the ſervant of *Elijah*, 1 *Kings* 18. and the Centurions ſervant, *Matth.* 8. he ſaid *to one, Go, and he goeth; and to another, Come, and he cometh; and to* another, *Do this, and he doth it.* On the other ſide, it was wicked in *Ziba*, who, being commanded by his maſter to ſaddle the aſs, went away, and did it not, 2 *Sam.* 19. and ſo in *Jobs* ſervants, who, being called, *would not anſwer*, Job 19.

Pſal. 123. 2.

1 Sam. 15. 16.

Secondly, there is a paſſive obedience required of them, and that is in regard of Correction and Reproof; and that not onely in looks, when they are brow-beaten, as we ſay, and frowned upon, and that anger appears in the countenance; but alſo, when it is in words. The Apoſtle chargeth this upon ſervants, *Tit.* 2. where he will not have them to be ἀντιλέγοντας, to *anſwer again*. Not but that a ſervant, when he is unjuſtly challenged, may reply, ſo he do it ſeaſonably, and modeſtly; as we ſee *David* did to *Saul* in the cave, 1 *Sam.* 24. But ſervants muſt not raſhly, ſpitefully, in a ſpirit of contradiction: yea, they muſt patiently rather endure words. Yea, thirdly, if it come to blowes, they muſt endure it. 1 *Pet.* 2. *Servants, be ſubject to your maſters with all fear, not onely to the good and gentle, but to the froward*, thoſe that be σκολιοὶ, harſh and rigorous; they that will not onely frown and talk, but lay on, and that ſeverely; for he ſpeaks preſently of *buffeting*. And we ſee how patiently *Joſeph* endured impriſonment,

Tit. 2. 9.

1 Sam. 24.

1 Pet. 2. 18.

Gen.

Gen.39.20. Pſal.105.18.

Gen.39. yea, *fetters*, and *iron chains*, Pſal. 105. And the Collator tells of a certain religious young man, who, having a blowe given him by his governour, that was heard to the farthest part of the room, where many were aſſembled, he was ſo far from murmuring, that he did not ſo much as change his countenance; but, holding his tongue, was as modeſt and humble in his behaviour, as if he had not been ſmitten at all. Now this patient enduring, is flatly againſt fleeing, as *Hagar* did here.

For the Uſe of this:

Application

It meets with divers ſervants in theſe times, whoſe ſtoutneſs is ſuch, that they will not endure any kinde of Correction: If it be but in frowns, you ſhall have them as ſowre as their maſters and miſtreſſes; and they will pout, and lowre, and vie with them in this way: If it be in words, they will preſently chop Logick, and bandy word for word, without any modeſtie or ſobriety: And if it come to blowes, by no means they will endure this; they ſcorn to be beaten, they came not for that end; and therefore they will ſtruggle and ſtrive with maſter or miſtreſs; yea, ſometimes, even ſtrike again; and if they cannot make their party good, then they will run away; as ſhe here in our Text.

Why, (will ſome ſay) Why ſhould any one be ſubject to the unlimited humour of another? We may be miſuſed, and maimed.

Servants flight unlawful.

I anſwer: Where maſters and miſtreſſes be unreaſonable in correction, and make a practice of it, it is lawful to ſeek redreſs, by means of friends; and if that will not do, it is lawful to ſeek to the Magiſtrate, for his help: but for any ill uſage, it is not lawful to run away.

And therefore, in the ſecond place, though it be *durus ſermo* to ſervants, an hard ſaying, that they muſt endure correction at the hands of their governours; they muſt digeſt it: And there be many things to help them in the ſwallowing of this bitter Pill; divers of them are preſſed by S. *Peter*, in the former place, 1 *Pet.*2.18, and ſo forward.

1 Pet. 2. 18.

Firſt, he ſaith, If the puniſhment be deſerved, there is no great *thanks* in ſuffering: *Quæ venit ex merito, pœna ferenda*; That mulct is to be born patiently, that cometh deſervedly.

Secondly, but if we ſuffer unjuſtly, then it is *thank-worthy*; and glorious, to be patient.

Thirdly, it is acceptable to God; and ſurely he will remember to reward us for it.

Matth. 5. 39.

Fourthly, he ſaith, We are *hereunto called*, verſ. 25. Our Chriſtian calling requireth to *turn the other cheek*, Matth. 5. to *give place to wrath*, *Rom.*12.19. to *overcome evil with goodneſs*, verſ. 21. And if Chriſtians muſt ſhew ſuch patience to all men, even to their equals; how much more, ſervants to maſters?

Fifthly, he maketh ſervants, by this, conformable to Chriſt, *who being reviled, reviled not again; and ſuffering, threatned not, but committed himſelf to him that judgeth righteouſly.*

There

There may be added to all this, ſixthly, that a ſervants patient enduring of correction, may be a means (through Gods mercy) to work the ſter to more mildneſs and greater gentleneſs for afternimes; whereas ſullenneſs and impudence doth more incenſe and harden him; and maketh him upon the next occaſion, more violent. Saint *Gregory* commendeth one *Libertinus*, who having a ſtool thrown at him by his Abbot (with which his face became blew and ſwelled,) he took it ſo patiently (confeſſing it to be his own fault and not his maſters cruelty;) which patient carriage of his, ſo wrought upon the abbot, that he became a very milde man; and ſo ſaith Saint *Gregory*, *humilitas diſcipuli, magiſtra facta eſt magiſtri*, the patience of the ſchollar became the ſucceisful inſtructor of his maſter *Greg. lib. 1. dialog.*

Laſtly, let it be remembred by ſervants, that when upon correction they flye away, they add but one ſin to another; and if they think to be revenged on their maſters this way, it is worſe; and what a poor revenge is it, to hurt ones own ſoul, to be revenged on another! this was the practice of *Thamar* towards her father in law. Fearful it is, when we will revenge our ſelves; nay hurt our ſelves, yea our ſouls, to hurt anothers body; ſuch *wrath worketh not the righteouſneſs of God.*

One other Uſe of it:

And that is to us all; we cenſure ſervants for impatience under their corrections; I would we would reflect upon our own carriage towards God, when we are in the way of ſin; we are told of the judgments of God that will inherit it, we regard it not, we will do what ſeemeth good in our own eyes; and yet, when we ſuffer for it, we murmur, and repine, and take on, as if we had hard meaſure: we are apt to expoſtulate with God, why am I thus? and wherefore is this come upon me? and our hearts boyl up with tumultuous and diſcontented thoughts againſt him. Thus what we finde fault withall in ſervants, we practiſe in our ſelves; we deſpiſe Gods comminations, and yet are vexed when we ſuffer for our tranſgreſſions; we might have prevented it, and yet angry when puniſhed for it. But more of this hereafter.

We come now to the third part of this Chapter, from the beginning of the ſeventh Verſe, to the fifteenth; wherein is contained the Angels meeting with *Hagar*, being fled from her miſtreſs.

Secondly, his queſtioning with her about the cauſe of her flight.

Thirdly, the direction he gives unto her, upon the diſcovery of that cauſe.

Fourthly, his prediction concerning the childe that ſhe went withal.

In the firſt of theſe (laid down in the ſeventh Verſe) we may obſerve two things.

Firſt, *that the Angel of the Lord found her.*

Secondly,

Secondly, where he found her; by a Fountain of water in the wilderneſs; by the Fountain in the way to *ſhur*.

S. Chryſoſtom *on the place.*

For the former, that the Angel found her; Saint *Chryſoſtome* would have us here obſerve τὴν φιλανθρωπίαν τοῦ δεσπότου, ὅτι δοῦλα περιορᾷ; the kindneſs of God, that he overlooks not, or deſpiſeth any: καὶ παιδίσκην, though ſhe were but a ſervant, yet (ſaith he) this was not, διὰ τὴν τῆς παιδίσκης ἀξίαν, ἀλλὰ διὰ τὴν εἰς δίκαιον τιμὴν, not ſo much in regard of her, as of juſt *Abraham*, by whom ſhe was with childe; God would take care of her, out of reſpect to him; and this is a truth,

Obſerv. 2. *Wicked perſons oft fare the better for their relation to the righteous.*

That the ſervant fares the better for the maſters ſake; and the childe, for the fathers ſake.

God is good to *Solomon* for *Davids* ſake, yea to *Rehoboam*: yea even to *Hezekiah* long after; for he ſaith, he will defend *Jeruſalem*, even for *David* his ſervants ſake; the whole company for one good mans ſake, as we ſee in the ſhip where Saint *Paul* was, *Act.*27. A neighbour, for a neighbours ſake; and as ſpiteful as the wicked of the world be, againſt the Godly that come amongſt them; and as deſirous as they are to be rid of them, they fare the better for them; and were it not for their ſake, they ſhould be ſoon be conſumed: and whenſoever God ſhall gather theſe flowers, the weeds will ſoon be rooted up; whenſoever he removes theſe pillars, the building will be ruined. When *Lot* is gone out of *Sodom*, we know what followeth: it might make the wicked ſo wiſe as to make much of godly people, for whoſe ſake they fare the better; they are pledges of their peace, and the pawnes of their tranquillity, when they perſecute and hate them; they, like mad men, wrong their beſt friends, and they cut off the right hand with the left; and they haſten but their own judgment, by ſeeking to extirpate them; they are a bleſſing whereſoever they come; by their preſence, by their prayers, they do good, and ſtand in the gap to divert Gods wrath. But I ſtand not upon it.

Application

The Angel of the Lord found her. If this were a created Angel, we ſee what good offices thoſe bleſſed Spirits do for men.

Obſerv. 3. *Of the good offices the good Angels do us: touching guardian Angels, and the duties we are to return them* Pſal.34.7. and 91.11.

Firſt, they doe reveal things unto them, as we ſee in *Daniel*, and Saint *John* in the *Revelation*; and ſo to Saint *Paul*, *Act.*27.

Secondly, they direct men what they ſhall do, as we read the Angel did *Philip*, *Act.*8.

Thirdly, they protect them from danger, they pitch their tents about Gods people, as we read, *Pſal.*34. and *Pſal.* 91 and they *carry them in their hands*, that they hurt not their foot *againſt a ſtone.*

Fourthly, they bring them out of danger, as the Angel did Saint *Peter* out of priſon, *Act.*12.

Fiftly, they comfort them after troubles, as we ſee *Luk.*22.

Sixthly, they revenge them on their enemies, *Exod.*12. and ſo *the Angel of the Lord ſlew in the Hoſte of Sennacherib, an hundred fourſcore and five thouſand* in one night.

Seventhly,

Seventhly, they convey the ſouls of Gods people to happineſs, as the Angels carried the ſoul of *Lazarus* into *Abrahams* boſome, κὶ γὰρ τοῦτο φόρτιον (ſaith Saint *Chryſoſtom*;) and a ſweet burthen too, an acceptable ſervice unto them; yea they take care of their dead bodies; as *Moſes*: there was a conteſtation between *Michael* and the devil, about the body of *Moſes*. In a word, they are *miniſtring ſpirits ſent forth to miniſter for them that ſhall be heires of ſalvation*, Heb. 1. It is not to be ſaid what good offices they do for Gods people, both privately and poſitively. S. Chryſoſtom. Heb. 1. 10.

For the Uſe of this:

Firſt, it lets us ſee the happy and honourable condition of Gods ſervants; *David* having ſaid, *Pſal.* 34. 7. that the *Angel of the Lord pitched his tent about them that fear him*, he addeth, Verſe 8. *Taſte and ſee how gracious the Lord is*: to wit; in allowing of his children ſo glorious an attendance. It is accounted a great matter of ſtate in the world, to have a large train of followers, in ſilks and gold chains; alas, this is but beggary to the attendance of Gods people. It was a great favour to poor *Mordecai*, to have *Haman* the Kings favourite to wait upon him when he rode through the city; what honour then for a poor man that is the childe of God, to have thoſe glorious ſons of the morning, thoſe אלהים (for ſo they are called;) thoſe *gods* to wait upon him? the very little ones have their Angels, *Mat.* 18. and *Solomon* in all his magnificence and royalty, *was not like one of theſe*: Saint *Bernard* upon the *Pſalm* 91. *Qui habitat*, loſeth himſelf in this meditation upon thoſe words; *He hath given his Angels charge over thee: Quis? Quibus? de Quo? & Quid mandavit?* Who? to whom? concerning whom? and what is it that is here commanded? *Deus mandavit, & Angelis ſuis mandavit, & de te homine mandavit, & ut cuſtodiant te in omnibus viis mandavit: Domine Quid eſt homo!* 'Tis God that hath commanded, that hath commanded his own Angels, *his Angels concerning thee*, I, and *to keep thee in all thy wayes*; Lord what is man! *Application* Mat. 18. 10. S. Bernard, *ſuper* Pſal. 91. 11.

Secondly, this ſhould be a comfort to Gods people in regard of thoſe many afflictions that they are like to meet withal in the world; they have a good guard. It hath been a queſtion much diſputed, whether every man hath his particular Angel. And it cannot be denyed, but that moſt of the Greek Fathers, and many of the Latine, and all the Schoolmen; yea, and ſome of the late writers, and thoſe of the Proteſtant party, have gone this way: taking encouragement from *Mat.* 18. 10. and Saint *Peters* Angel, *Act.* 12. but what ſhould we need to trouble our ſelves about it, when not onely one, but many Angels, wait upon every childe of God: And *they are all miniſtring ſpirits, ſent forth* for their good: there is comfort then in this: it is true, we ſee not theſe good Angels our guardians; no more do we the evil ones: and yet we doubt not, but they are ready to do us hurt; why then do we queſtion the good done to us by the other? If *The queſtion concerning guardian Angels.*

2 Kings 6. our eyes were opened, as *Eliſha*'s ſervants were, 2 *Kings* 6. we ſhould ſee, that *there are more with us then againſt us.*

1 Cor. 11. 10. Thirdly, let us carry our ſelves fittingly, in regard of thoſe glorious ſpirits that are ſtill about us. Saint *Paul* adviſeth the women to carry themſelves decently in the Church, *becauſe of the angels*, 1 Cor. 11. If we may *grieve the Spirit of God by our evil converſation*, Epheſ. 4.30. ſurely we may grieve theſe bleſſed ſpirits: If they *joy at our converſion*, Luke 15. they muſt be grieved with our badneſs; and we may make the ſervice they do us, tedious unto them; yea, ſet them going.

Luke 15. 10.

I know, we may do too much to the Angels, and that is, in adoring them, in invocating them, and making our prayers unto them; a thing condemned in Scripture; and ſo in the ancient Councel of *Laodicea*, *Ne adoremus Angelos*, We may not worſhip Angels. Their jugling tricks of *adornemus Angulos*, will not fit their turns; Let us adorn the corners of the temple: In the Greek, it is ἀγγέλους, as *Binius* cannot but acknowledge it Angels, (though he put *Angulos*, in the corner, as a different reading.) Again, they are *ſervi Dei*, the ſervants of God, and may not have their Maſters honour: Nay, they are *conſervi*, our fellow-ſervants; and upon that ground, the Angel refuſed adoration from Saint *John*, *Rev.* 10. Now, as I ſay we may give them too much; ſo we may give them too little, while we will not ſhew our reverence unto them, by an holy carriage; but diſtaſte them, by our prophaneneſs. Saint *Baſil* ſaith, upon *Pſal.* 34. Ὡς τὰς μελίσσας κάπνος φυγαδεῖ, καὶ τὰς θείσεδρὰς ἀηδόνας· οὕτω καὶ τοὺς ἀγγέλους ἀφίσησιν ἡ ἁμαρτία: As the ſmoke driveth away Bees, and noiſom ſmells the Doves: ſo will our ſins profligate and put to flight theſe guarding-Angels.

Binius Concil.

Rev. 10.

S. Baſil, *in* Pſal. 34.

Fourthly, let us learn of the glorious Angels, that as they are willing to ſerve us, ſo we ſhould be willing to do good offices for our brethren; and though we be above them in place, yet to ſerve them in love. Thus we, that look one day to be ὡς ἄγγελοι, *as the angels*, ſhould be like them in This. Yea, we have a greater example, and that is from the Son of God himſelf, that emptied himſelf of glory, and came as lowe as *the form of a ſervant*, and ſtooped as lowe as the Croſs, to do us good. If he had ſtood upon his dignity, where had our Salvation been? Therefore, *Let the ſame minde be in us, that was in Chriſt Jeſus.*

Obſerv. 4. *Gods Omni-preſence, and mans vain concealments.* Some do think, that this was no created Angel, but the Son of God himſelf, the ſecond Perſon in Trinity; who did, in the Old Teſtament, appear oftentimes to holy men. And the reaſon of this conceit is, becauſe he ſaith, verſ. 10. *I will multiply thy ſeed exceedingly*; which is the work of God, and not of any creature. But this is no convincing argument; for ſuch words might be put into the mouth of a created Angel, as ſpeaking from God. But be it ſo, that it was God himſelf that found *Hagar*, it will help us to this Obſervation, (as one hath it upon my Text;)

God

God can finde out people in any place.

For, ſaith my Author, *Abraham*, no queſtion, after he miſſed her, (out of his love to her, eſpecially to the childe ſhe went withal; and, it may be, out of worſe, for the ſcope that he had given to his paſſionate wife) ſought for her in every corner, but could not light on her: Though he could not, yet God findeth her; being in all places, nothing can eſcape his eye and obſervation. *Am I a God at hand, and not a God afar off?* Jer. 23. The Rabbins call him מקום, *The Place*, by way of excellence; or, *Place*: not that all things are in him, *ut in loco*, as in their place; but that he fills all places. And another ſaith, He is a Sphere, whoſe Centre is every-where, and his Circumference no-where. He is *intra omnia, & extra omnia; ſupra omnia, & infra omnia*, ſaith Saint *Gregory*: Within all things; and without all things; above all, and beneath all things. It is true, he is ſometimes ſaid to come unto a place, and to depart out of a place; and to deſcend: but we muſt know, this is συγκατάβασις, (as the Greek Father ſaith) a condeſcenſion to our weakneſs; for he changeth not place, who filleth all places: but it is to be underſtood of the manifeſtation of himſelf, by the effects of his Mercy or Anger; and ſo, onely, he is ſaid to come or depart.

Jerem. 23. 23.

Gods Omnipreſence.

Now for the Uſe of this:

It ſhould teach us all, to take heed of ſinning againſt God, upon hope to convey our ſelves from him. *Whither ſhall I go from thy Spirit; or whither ſhall I flee from thy preſence?* Pſal. 139. *If I aſcend up into heaven, thou art there; if I make my bed in hell thou art there: if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thine hand lead me, and thy right hand ſhall hold me. If I ſay, Darkneſs ſhall cover me, even the night ſhall be light about me; yea, the darkneſs hideth not from thee, but the night ſhineth as the day: the darkneſs and the light are both alike to thee.* Men may by flight eſcape the judgement of men, but they cannot eſcape Gods hand: As he is πολύχειρ, and βαρύχειρ, many-handed, and heavie-handed; ſo μακρόχειρ, long-handed, and can reach us at the greateſt diſtance. *Jonah* thinks he hath dealt ſubtilly, in getting into a ſhip, and going to *Tarſhiſh*: but God knows his flight, and overtakes him. It is a ſtrange infatuation of mens mindes, that they ſhould think they can either conceal their evil facts from Gods knowledge, or their perſons from his puniſhment. It ſeemeth to be the thought of thoſe wilde ones in *Job*, and the *ancients* in *Ezekiel*: But it is a fooliſh thought; for, *all the ways of men are before the eyes of the Lord*, (ſay both *David* and *Solomon*;) he knoweth all their natural, all their moral actions; and he needs no information, for that which is done in the moſt private cabinet, or darkeſt vault. And for mens perſons, they are not hid from him: *Thine hand* (ſaith the Pſalmiſt) *ſhall finde out thine enemies; and thy right hand ſhall finde out thoſe that hate thee.* And therefore I renew mine Exhortation.

Application

Pſal. 139. 7. &c.

Ezek. 8.

Pſal. 21. 8.

Let us *ſtand in awe, and ſin not*: for if we ſin, upon a preſumption that we ſhall conceal either our actions or perſons from God, it is a forlorn hope; our *iniquities will finde us out*, (as *Moſes* told the *Reubenites*:) and we that have ſinned ſecretly, may (perhaps) be puniſhed openly, in the eye and obſervation of others.

The ſecond thing is, the place where the Angel found her; In the *deſert*, by *a fountain*. A great way had this poor woman wandered; and, after a good while wandering, the Angel meeteth her. He could have met with her, and ſpent that reproof upon her which afterwards he doth, quickly after ſhe removed from *Abrahams* houſe, in the beginning of her flight: but he letteth her alone (ſaith *Muſculus* upon my Text) for a certain time, till her proud ſtomack was a little come down, and that now her neceſſity had abated her ſpirit, and that ſhe began to bethink her ſelf: What, have I (for a few blowes, for which I cannot ſay but I gave the occaſion) caſt my ſelf into this exigent? Am I in a place deſtitute of comfort and relief? What ſhall become of me? I ſhall either be a prey to wilde beaſts, or elſe periſh with famine.

Muſculus *in locum.*

Obſerv. 5. *Affliction bringeth in more gueſts unto God, then doth Proſperity.*

God oftentimes ſpareth dealing with people for their faults, till they be a little pinched with the effects of their own errour.

For, while they are in their heat, they have no ear open to inſtruction; but when they ſmart a little, then they will be docible. *Jerem.* 2. the people of *Iſrael* are compared (by the Prophet) to a *wilde aſs* uſed to the wilderneſs, that *ſnuffeth up the winde: In her occaſion, who can turn her away? They that ſeek her, will not weary themſelves*; that is, they will hold it vain to run after her: *but in her moneth they ſhall finde her.* So the people were ſo impetuouſly ſet upon their luſts, that there was no ſpeaking to them; all admonitions and threatnings were ſpent in vain upon them: but yet in their moneth, when they ſhould come to be in pain with that which they carried in their womb, they would then be more pliable to inſtruction. *Elihu* ſaith, (in *Job*) that *God ſpeaks once and twice unto men, and they perceive it not; in a dream, in a viſion of the night.* Thoſe be eaſie ways, Chap. 33. but then, verſ. 16. *He openeth the ears of men, and ſealeth their inſtruction*: that is, he dealeth with them by way of correction, and ſo openeth their ears: and the reaſon of this, he giveth in the next verſe, to be the abatement of mens pride: their proud hearts muſt firſt down, and then they will lend an ear; and, as it followeth, verſ. 22. *When the ſoul draweth neer to the grave, then is the meſſenger of peace gratious unto him.* When *Iſrael* is in her jollity, *Hoſ.* 2. ſhe will hear of none but her *wanton lovers*: but being a little puniſhed, and finding thorns in her way, then ſhe ſaith, She *will return unto her firſt husband; for then it was better with her then now.* So, Chap. 5. God ſaith, *I will return unto my place, till they acknowledge their offence, and ſeek my face: in their affliction, they will ſeek me early.* And the next words are, *Come, let us return unto the Lord; for he hath torn us, and he will heal us.* How mad was the Prodigal

Job 33.14,15, &c.

Hoſea 2.

Hoſea 5.10.

digal upon the ſatisfaction of his voluptuous humour! No thought of father, or fathers houſe, till all was ſpent: But when he came to be pinched with famine, then he began to think of returning. When *Paul* was in his full carreer, there was no talking to him; he was mad upon his way, as himſelf ſaith: but being thrown from his horſe, he *trembled*, and was *aſtoniſhed*; and then he began to liſten: nay, God ſuffereth him (for the more mollifying of him, and fitting his heart for the impreſſions of his grace) to be three days in terrour of minde, without uſe of his eyes, without ſuſtenance.

For the Uſe of this:

Application Let us acknowledge the wiſdom of our good God, in dealing with us: He ſees our diſpoſition, how, in our jollity, we hearken not unto him; we forget both him and our ſelves: and therefore he changeth his hand, and ſuffers us to come into ſome ſtraight, before he will parley with us: yea, it may be, he lets us continue a good while in perplexity; for upon the firſt laying on of the rod, it may be, we will ſtamp and chafe; but when it ſtill lies on, and (like the bird caught) we ſtruggle but onely to our further entanglement, we lie quiet, and then our ſpirit comes down, and God may have ſome reaſon at our hands. It is like enough, that this *Hagar* in our Text, when ſhe broke from her miſtreſs, came away in ſuch a paſſion, that ſhe cared not what became of her, rather then ſtay there; and her miſtreſs ſhould ſee how little ſhe cared for her ſervice: But by that time ſhe is bitten with wearineſs and want, ſhe becometh more pliable. God knoweth how to take down the ſtouteſt ſtomack: and though they ſtorm and rage, (when touched by him) and be like *a wilde bull in a net*, Iſai. 51. yet he will humble them at laſt. When one hath ſtruck a great fiſh, he plungeth and flounceth: well, the Angler gives him line, and lets him weary himſelf, even till he may be taken up with the hand of a childe. And let us all learn to ſubmit to Gods courſes; let him do with us what he will: let us be content that plaiſter lie on, (though it ſmart) till it have done the work. We muſt be ſoftened, before we can be moulded. God is the Phyſitian and Healer of his people, and he knows the fitteſt means and ſeaſon for redreſs. Iſai. 51.20.

Obſerv. 6. Such is Gods goodneſs, that his mercies are ſtill interwoven with exacted judgements.

Again: *He found her by a fountain of water in the wilderneſs.* See, (ſaith my Author) *In deſerto reperit fontem*; ſhe findes a fountain of water in the deſert. She was weary and thirſty, in this vaſt and uncomfortable ſolitude; and now ſhe findeth a fountain to refreſh her: And what could be more acceptable to her, at this time? This is the goodneſs of God, that *in the midſt of anger, he remembreth mercy*, *Hab.* 3. He correcteth *in judgement*, not *in fury*, Jer. 10. Though this woman deſerved to have taſted more deeply of that cup, yet God mingleth ſome comfort with it; *In meaſure will he debate with his children*, Iſai. 27. Mercy lays hold upon his Juſtice, and *ſuffereth not his whole diſpleaſure to ariſe*. All the ways of God are interweaved with mercy; yea, the very damned in hell finde this: for though a greater judge- Hab. 3. 2. Jer. 10. 24. Iſai. 27. 8.

Application

judgement could not befal them, *extenſivè*, in regard of continuance, (for it is everlaſting;) yet, *intenſivè*, he could lay more upon them: he could lay more upon them then they ſuffer.

Secondly, we may obſerve again,

Obſerv. 7. *God can ſupply comforts unto the moſt deſolate places and caſes.*

That God is able to furniſh us with comforts, in the moſt deſolate places: and when men think their caſe moſt dark and deſperate, he can make light break out. *In deſerto fons*; a fountain, even in the deſart.

When *Jacob* is full of grief, and lieth in the open field, and hath heaven onely for his canopie, and an hard ſtone for his pillow; God refreſheth him with a ſweet viſion. *Joſeph* is ſold into *Egypt*; and yet, even there, he findes good entertainment: and when he is caſt into priſon, there alſo he findes favour: And he findes cauſe to call his firſt ſon *Manaſſeh*, *becauſe God had made him to forget his trouble*; and his ſecond, *Ephraim, becauſe God had made him fruitful in the land of his affliction.* When *Moſes* is expoſed to *Nilus*, there is one takes him up, and gives him a liberal education. When *Elijah* fainteth *under the juniper-tree*, there is meat provided for him, 1 *Kings* 19. Did the children of *Iſrael* want any thing, in the vaſt wilderneſs? There is a *fourth* to the three children, even when they are in the *fiery furnace*. S. *John*, in the place of his baniſhment, hath his Revelations. How many of us have found friends, where we leaſt looked for them; and comforts, where we leaſt expected them!

1 Kings 19.

Application

And therefore, let none of us diſtruſt the care of a good God, who can furniſh out conſolations, in our greateſt perplexities; and can give us that which ſhall ſweeten our bitter Potion: he that can give *honey* and *water* out of the *ſtony rock*; he that can make a dry ſtock bloom, and bloſſom, and bring forth ripe fruit: *Why then do we doubt, O we of little faith!*

There is yet another thing: *By the fountain, in the way to Shur*; which (as S *Jerome* obſerveth) was directly in the way to *Egypt*, her own country. So that Expoſitors do collect, that, by her taking this way, ſhe was purpoſed to return to *Egypt*, and ſo to renounce the true Religion that ſhe had embraced; and ſo, *Sus ad volutabrum*, (as the Apoſtle ſaith;) *The ſow to the wallowing in the mire.* And here we ſee,

Obſerv. 8. *The fearful events of Diſcontentment; with the Chriſtian remedies thereof.*

What fearful events of diſcontentment there ſometimes be.

She was ſo vexed at the ſharp correction of her miſtreſs, that ſhe is not onely neglective of her body, what miſery that come into; but regardleſs of her ſoul, that ſhe is ready to relapſe into her old way of Idolatry.

This is too often ſeen: When people are diſcontented, they take ſtrange courſes. *Saul* is ſo vexed that he hath no anſwer, by *Urim*, nor the Prophets, that he runs to *the witch of Endor* for counſel. *David* is ſo diſcontented at *Sauls* continued purſuit of him, that he caſteth himſelf among the *Philiſtims*; which (if God had not been the more merciful) had been the next means of his confuſion. *Jacob* is ſo diſcontented for the loſs of *Joſeph*, that he will not be comforted: And

ſo

ſo *Rachel*, for the loſs of her children, *Jer.* 31. *Tamar*, out of a diſcontent (as I told you before) maketh her ſelf a whore, to be revenged of her father-in-law. *Ahithophel* is ſo diſcontented to ſee his counſel rejected, that he goes home, and hangeth himſelf. And how many ſad inſtances have we had, in the like kinde! People, upon diſcontentment, and ſome ſharp affliction, have laid violent hands upon themſelves. And for that particular of apoſtatizing from the Faith, *Tertullian* ſaith of *Valentinus*, that miſſing of a Biſhoprick, he took it ſo ill, that he ſet on foot his deſperate Opinion. And ſo *Julian*, (againſt whom S. *Auguſtine* writes) *Theodoret* ſaith, being diſcontented for miſſing of the like preferment, turned *Pelagian*. And upon the ſame ground, we have known, in theſe later times, both Clergie-men and Lay-men, to turn Papiſts. And *Theodoret* telleth us, how *Arrius*, out of his envie and diſcontentment at the preferment of *Alexander*, that good man, ſet on foot his deviliſh Tenet againſt the Conſubſtantiality of the Son with the Father.

Jerem. 31.

Tertullian.

S. Auguſtine. Theodoret.

The Uſe is this:

Application

That we pray to God for his grace, that we may bear afflictions patiently: for if they work upon us too deeply, the devil is a ſubtil adverſary, and (as the ſons of *Jacob* did by the Sichemites) he will fall upon us while we are *ſore*; he will bring all our ſins to our remembrance, and aggravate them by all poſſible circumſtances; and he will do what he can, to make us injurious both to our bodies and ſouls. God knows, we are too much fleſh, the beſt of us; and when our ſins and afflictions make too deep impreſſions in us, Satan hath ſuch a faſt friend of the fleſh, that they joyn hands together, and put us on to that which is both againſt Reaſon and Religion. Yea, let Miniſters and others ſpeak unto them, it is with them as with the children of *Iſrael*, when there was an improvement of their vexation, *Exod. 6. They hearkened not to Moſes, for anguiſh of ſpirit, and cruel bondage.* We grow careleſs, and care not what door we go out at, what iſſue comes of it. Oh that we could but admit of theſe thoughts in our afflictions: Who are we, that we ſhould not ſometimes have occaſion of diſcontentment! And why ſhould we look always to ſail with winde and tide? Are we better then our fathers, and others of Gods people? 2. Have we not deſerved that God ſhould change his hand? 3. Hath not God the chief ſtroke in all afflictions; and dare we murmure againſt his diſpenſation? 4. Hath not he promiſed, that if we patiently ſubmit to our trial, and *accept of the puniſhment of our iniquity*, (as the phraſe is, *Levit.* 26.) he *will do us good*? 5. Is this the way to cure our grievances, to run into further evils; and becauſe the body is afflicted, to hurt the ſoul? Is not this, when God hath made us ſick, to make the devil our Phyſitian? Oh let us *in patience poſſeſs our ſouls*, *Kiſs the rod*, and wait the iſſue which God will give to our temptation.

Exod. 6. 9.

Levit. 26.

Preached, *Novemb.* 9. 1641.

THE

THE ELEVENTH SERMON.

GEN. 16.8.

And he ſaid, Hagar Sarahs handmaid, whence cameſt thou?

HAving ſhewed where the Angel found *Hager*; now we come to that which he ſaid unto her: and it containeth,

Firſt, matter of queſtion.

Secondly, of admonition.

Thirdly, of prediction.

In the firſt we have,

Firſt, a compellation of her, by her name, *Hagar*.

Secondly, by her condition, *Sarahs* maide: and a double queſtion, *whence cameſt thou? and whither goeſt thou?* and then followeth her anſwer, upon which comes in his admonition, or correction.

To begin with the firſt, *And he ſaid unto her*. Have Angels tongues? Saint *Jerome* did a little too hard preſs that place, 1 *Cor.*13. *Though I ſpeak with the tongues of men and Angels*, and would have them men as Angels to have tongues; but on the 1 *Cor.* 13. he ſeemeth to acknowledg in the Apoſtles words only an ὑπόθεσις, a ſuppoſition or conceſſion, a *Si quæ ſint Angelorum linguæ*; if at leaſt Angels have any tongues: ſome conceive the Apoſtle to uſe that phraſe by way of excellency, (as if he ſhould have ſaid,) though I were of the moſt excellent elocution, and had even an Evangelical expreſſion, and had not *Charity*, it were nothing; which well ſuiteth with a like phraſe in the 78. *Pſam. Man did eat Angels food*, ſpeaking of Manna: not that the Angels do feed upon meat, but that Manna was ſo excellent, that it was fitting for no leſs then Angels: certain is is that they are Spirits, and ſpiritual ſubſtances, and have no tongues; we might as well give them hands: becauſe it is ſaid, *Pſal.* 91. *He ſhall give his Angels charge over thee, to keep thee in all thy waies; they ſhall bear thee in their hands*: or eyes, becauſe it is ſaid, *They alwaies behold the face of God*, Mat. 18. or knee, becauſe it is ſaid, *Phil.*2. *That every knee ſhall bow, of things in heaven.*

1 Cor.13.1

Pſal.78.25.

and 91.10,11. 12.

Mat.18.10. Phil.2.10.

Well, it will be then asked, how this Angel did ſpeak to *Hagar*? And it is anſwered, *in corpore aſſumpto*, in a body aſſumed, that was framed

framed for him for this negotiation: in ſuch bodies aſſumed Angels did truly and really ſit down, and walk, and remove from place to place; did truly eat meat ſet before them, and did truly ſpeak, ſo that their words were audible and intelligible to thoſe with whom they had to deal; though there be great diſpute, *de colloquio Angelorum inter ſe*: how one Angel doth communicate his conceptions unto another; yet there is no doubt made of the truth of imparting themſelves to men and women in bodies aſſumed. That which may be obſerved hence, is that which we touched but in one word, the laſt time; and that is,

Obſerv. 1. *The condeſcention of the Angels to the ſervice of man, for his good.*

For it is not, by far, ſo much for the greateſt noble-man, to put on the habit of the meaneſt ſerving-man; as for thoſe glorious Spirits (*the ſons of the morning*) to aſſume an humane body; and why ſhould we think much to abate of our height, and deſcend from our altitude, and be ſerviceable to others? The wife of *Theodoſius*, (as *Nauclerus* tells the ſtory) did not think it any diſparagment unto her, to go εἰς ξενῶνας, into the Hoſpitals, and there not only to touch the pots, and taſte the broths of the diſeaſed, but to hold the pots unto them, yea with her own hands to do πάντα ὅσα τῶν θεραπαινίδων, to do all offices of maides and ſervants: and the like might be found in thoſe noble women that Saint *Chryſoſtome* mentioneth, *Procula, Pentodia, & Sylvania*, who thought not much to waſh the feet of the Saints; and held thoſe feet more honourable, then the heads of the prophane. Again, the Angels in aſſuming bodies, and ſo ſpeaking and converſing with them, did comply with mens neceſſity; for if the people could not look upon *Moſes*, when God put that ſplendour upon him, till he vailed himſelf; men could endure much leſs, the glory and ſplendor of Angels, if they were not cloathed with a body: when they have thus appeared, it hath ſtriken a great terrour into people; *Gideon* thought verily, upon the appearing of the Angel unto him, he ſhould dye, *Judg.6.* and ſo thought *Manoah* the father of *Samſon*: and when the Angel *Gabriel* cometh to the bleſſed *Virgin*, he is fain to begin with *fear not*, *Luk.* 1. and ſo to the ſhepherds, when the Angel of the Lord appeared unto them; *The glory of the Lord ſhone round about them*; *they were ſore afraid*: and he is fain to ſay unto them alſo *fear not*, *Luk.*2. So when the Angels ſtood by them in the ſhape of men, in *ſhining garments*, *they were afraid*, *and bowed down their faces to the earth*, Luk.24.5.

*lib.*12. *cap.*24.

Judg.6. and 13

Luk.1.30.

and 2.9.10.

Now to ſhut up this point:

Application

If the ſight of an Angel be too *excellens ſenſibile*, too excellent an object, which we ſay, *deſtruit ſenſum*, that it deſtroyeth the ſence; how unable ſhould we be to behold God! we ſhould be oppreſſed with his glory. When *Peter* ſaw that glory of Chriſt in the transfiguration, he ſpake he knew not what, and was ſore *afraid*, *Mark.* 9. *Moſes* his requeſt was, to ſee Gods glory: he anſwereth him, that *no man*

Mark.9.6.

can ſee his face and live; yet he gratifieth him ſo far, as to ſee his *back-parts*, being put into *the cliſt of a rock*, and with an hand upon his *face*. All which intimateth the imperfect ſight we have of God in this life; and how unable we are to behold his full glory: Oh let this work us to a reverence and fear of this great God, and to ſtand in awe of him, and not to ſin againſt him; for if he be full of glory to thoſe whom he loveth, how fearful ſhall his preſence be, when he cometh in wrath to be revenged of men! no wonder though they then deſire the *hils to fall upon them, and the mountains to cover them from his ſight*.

But to come to the compellation:

Firſt, he calleth her by her name, and then he mentions her condition; he knew her name, and he knew her ſtate.

Obſerv. 1. The great perſpicacy and knowledg of the Angels, yet limited: and how far inferior unto Gods. S. Auguſtine.

Great is the knowledg of Angels. What by their ſublime reaſons, and experience. Secondly, what by their own obſervation. And thirdly, what by Gods revelation unto them.

The ſchoolmen, from Saint *Auguſtine*, aſcribe to them a twofold knowledg: *Matutinam & veſpertinam*, the morning and their evening knowledg (the one farr exceeding the other,) they diſpute ſubtilly of their knowledg of all individual things; of the myſteries of Grace; which the Apoſtle ſaith, *they deſire to look into*: of the ſeveral actions of men, and things that fall out in the world; I dare not follow them in their way, neither would it be to your edification to acquaint you with their niceties; let it ſuffice us, that the Angels are of great knowledg; the Philoſophers could call them *Intelligences*; they are δαίμονες, that is, *ſcientes*, creatures of knowledg; and *Dionyſius* ſaith, they have, *Deiformem cognitionem*, a knowledg that though it come ſhort of Gods knowledg, yet it cometh neerer by farr unto it then the knowledg that men have, though they be never ſo underſtanding. The woman of Tekoah ſaith to *David*, 2 *Sam.* 14. *My Lord the king is wiſe, according to the wiſdom of an Angel of God, to know all things that are in the earth.* The Angel of the Lord that appeared to *Moſes*, calleth him by his name, *Exod.* 3. and ſo doth that Angel that was ſent to *Daniel*, call him by his name; and ſo doth that Angel that came to the bleſſed Virgin, *Luk.* 1. ſo doth another Angel call *Cornelius* by his name, *Act.* 10. and he tels him of the houſe of *Simon the Tanner* at *Joppa*, where *Peter lodged*. And that Angels know, and obſerve the actions of men, is plain by that which the Apoſtle hath, 1 *Cor.* 11. where he wiſheth women to carry themſelves orderly in the congregation, *becauſe of the Angels*.

2 Sam 14.20.

Act.10.

1 Cor.11.

Application

The Uſe I will make of this, is only thus much; that if the knowledg of Angels be ſo great, how great is the knowledg of God! He knows the names, and conditions, and actions of all men, *He calleth the ſtarrs by their names*; he knoweth all men, *Univerſos ac ſi ſingulos*, all men as well as any one ſingular man; yea he knoweth more then any Angel can do; not only our down-ſitting, and uprising

riſing, but our thoughts, and thoſe מרחוק, long before they be minted, as *David* ſaith, *Pſal.* 139. and ſo, *Deut.* 31.21. *I know their thoughts even now* (ſaith God) *what he will do, before I bring him into the land which I ſware.* And if Angels or Men may come to know the thoughts of men, yet there is a broad difference between Gods knowledge and theirs: For,

Pſal 139.2. Deut.31.21.

Firſt, he knoweth them of himſelf; they, by revelation from him: So *Samuel* could tell *Saul all that was in his heart*: And *Eliſha* could tell *Gehazi* what was in his hypocritical heart, 2 *Kings* 5. And Saint *Peter* could diſcover the hypocriſie of *Ananias* and *Sapphira*, Acts 5. And there were thoſe, in the Primitive Church, that had the ſpirit of *diſcerning*, 1 Cor. 12. 9. But that phraſe of *the ſpirit of diſcerning*, ſheweth, that they diſcerned not mens hearts, of themſelves; but by the ſpecial work of Gods Spirit: ſo that if they had not *plowed with* Gods *heifer*, they had not *known the riddle*. But now, God knoweth the retired thoughts of men, of himſelf.

1 Sam.9.19. 2 Kings 5.

Secondly, God onely knows the hearts of men certainly; others, onely conjecturally. *Counſel in the heart of a man*, (ſaith *Solomon*) *is lik deep water: but a man of underſtanding will draw it out*. Natural wiſdom and ſagacity, is like a bucket let down into a Well, to bring up the water of it. But this is but gheſſing, in compariſon of Gods knowledge, which is certain and exact.

Prov. 20.5.

Application

And ſhould not this now teach us to beware of Hypocriſie? of having לב ולב, as the Hebrew phraſe is; of being δίλογοι, (as Saint *James* calleth it,) being *double-minded*, of halting before God? πάντα γυμνὰ καὶ τετραχηλισμένα, *Heb.* 4. *All things are naked*, and diſſected, and anatomized *in his preſence*. Though we may impoſe upon credulous men: (*Abſalon* may blinde his fathers eyes, with pretending the *paying of his vows in Hebron*; and the people may be conceited well of *Jezebel*, when ſhe *proclaims a faſt*; and *Jehu* may make *Jonadab* believe, that he is full of *zeal for the Lord of hoſts*; and the wiſe-men may think, that *Herod* doth truely intend to *worſhip* Chriſt:) Yet God knoweth what a treaſon *Abſalon* is plotting; what a murder *Jezebel* is contriving; that *Jehu's* heart is not upright; and that *Herod* intends not *ſervire*, but *ſævire*; to worry, and not to worſhip him. He cannot be deceived with a μόρφωσις εὐσεβείας, *a form of godlineſs*: hypocriſie he hates as hell: hypocrites ſhal have the loweſt place, and the hoteſt therein: the wicked ſervant ſhal have *his portion with hypocrites*. If we be ſincere, God will bear with many imperfections, as we ſee in *Aſa*: but if we be hollow, though we make never ſo fair a ſhew, (like painted ſepulchres) God ſees our rottenneſs within. We are not hid from our own conſciences; they can challenge us for our hypocritical dealing: and if our conſciences condemn us, God will, much more; and he will twice hate us: for, Diſſembled Holineſs is Double Iniquity.

Pſal. 12. 2. Heb.4.13. 2 Tim.3.5.

In the ſecond place; he calleth her *Sarahs maid*. He calls her not

(as *Muſculus* well obſerves) *Abrahams wife*, but *Sarahs maid*. Herein is couched a ſecret reproof of her fault: It ſhould ſeem, ſhe had preſumed upon that relation ſhe had to *Abraham*, being his wife; and had forgotten her condition of a ſervant, and therefore hath carried her ſelf inſolently and malepertly towards her miſtreſs: And when for that her miſtreſs had corrected her, her ſtomack riſeth againſt it, and ſhe ſcorneth to be uſed as a ſervant, now ſhe is a wife: But we ſee, when the Angel reckons with her, he ſtiles her by the title of *Sarahs maid*.

Obſerv. 3. Whatſoever man is of his own and others; God is an impartial Judge of all, both men and actions.

Whatſoever conceit people have of themſelves, and their actions; God cenſureth them as they are, and judgeth them with righteous judgement.

The ſons of *Jacob* thought they did well, in revenging the diſhonour done to their family by the Sichemites, in the deflowring of their ſiſter: but the Spirit of God, in the mouth of *Jacob*, calls it, as it was indeed, *cruelty*, and *curſed rage*; and telleth them, they had diſhonoured Religion, and made him and his family *noiſome to the inhabitants of the land*. *Saul* had a conceit, he ſhould have thanks from God, for ſparing ſome of the Amalekites goods, to *offer a ſacrifice unto the Lord*: but *Samuel*, from the Lord, ſtiled his fact, as it deſerved, *diſobedience* and *rebellion*; and maketh it as bad *as the ſin of witchcraft*. *Jonah* thought he had reaſon for his paſſion, when God ſpared *Nineveh*: but the Lord tells him, He *did not well to be angry*, (*Jonahs* words ſpoke not that which was right;) it was his diſtemper, that he ſhould cavil at Gods work: and he convinceth him of it by Reaſon: for, if he would have had his *gourd* ſpared, how much more ſhould that *populous city* be preſerved? *Peter* thought he ſpake like a loyal ſervant, when he diſſwaded his maſter from his paſſion: but Chriſt cenſures it, and diſcovereth Satan in him. The Phariſees were conceited of their own wiſdom: but our Lord calleth them *fooliſh and blinde*, Matth. 23. *James* and *John* did think they did well, when they called for *fire from heaven* upon thoſe unhoſpitable Samaritans: but Chriſt cenſureth it in them, and tells them, They did not know *what ſpirit they were of*. And when *Saul thought he ought to do many things againſt the Name of Jeſus of Nazareth*; then that ſame Jeſus from heaven telleth him, that his zeal was perſecution of him, in his members. The heart of man is עקב מכל, *deceitful above all things*; and ſuch a guile is in it, that it is apt to think it doth well, and deſerveth commendation, when it is worthy of reproof. We are apt to call that Magnanimity, which is Haſtineſs and Inſolency; that *Studium ſcientiæ*, a deſire of Knowledge, which, Saint *Auguſtine* ſaith, is a ſinful Curioſity: we think that to be Liberality, which is Riot and Prodigality: we think that onely to be Neatneſs and Cleanlineſs, which is Pride; and that a lawful Policie, which is a deviliſh Matchiavilianiſm; that to be Fortitude, which is Fool-hardineſs and Raſhneſs; that to be Thriftineſs, which is baſe Niggardlineſs, and ſordid Covetouſneſs; that to be Good fellowſhip, which is Exceſs

Matth. 23.

Jerem. 17. 9.

S. Auguſtine.

ceſs and Riot; that to be Zeal, which is a fiery, furious, indiſcreet Impetuouſneſs and Vehemency, that, in ſtead of heating the houſe, is apt to burn it: thoſe practices of ſome, that ſeem to expreſs nothing but Humility, the Apoſtle ſtileth *Will-worſhip*, Coloſſ. 2. and thoſe doctrines that ſeemed to relliſh of nothing but Mortification, the Apoſtle calleth the *Doctrine of devils*, 1 Tim. 4. Coloſſ. 2. 1 Tim. 4.

Now then for the Uſe: *Application*

This being the guile of our own hearts, and Satan complying with it, who can *transform himſelf into an angel of light*, and ſet a fair gloſs upon naughty wares; we muſt not relie upon our own judgement, but bring things to the Beam of the Sanctuary, and there weigh them. The Word of God ever giveth right judgement: *God ſeeth not as man ſeeth*, nor judgeth as man judgeth: and *he is* onely *approved, whom God commendeth*, (ſaith the Apoſtle, 2 *Cor.* 10.) 2 Cor. 10. 8.

Secondly, it may be fit for thoſe that have power of reproof of others; when they ſee them lifted up above that which is meet, to abate the tumour, by remembring them of their condition. He calleth her here, *Sarahs maid*; ſo ſhe had been, nay ſo ſhe was ſtill, for all ſhe was *Abrahams wife*. Is a Childe ſaucie with the Parents? He muſt be told, that he is a childe, and muſt keep his diſtance. Is a Servant inſolent? He muſt be minded, what it is to be a ſervant. *Samuel* telleth *Saul* what he was in his beginning, and how God raiſed him; yea, and for the preſent, he was but tenant at will; God could turn him out, not onely his government, but his life. And, *Pſal.* 82. leſt Princes themſelves ſhould be puffed up with that, *I have ſaid ye are gods*; he mindeth them they are but *men*, and *ſhall die like men*. Saint *Bernard* was afraid that *Eugenius* ſhould be puffed up with his high dignity, and therefore he mindeth him, that, in his height, he was *Villicus*, *& non Dominus*; but a Steward, not the Lord of the houſe; and therefore muſt not carry himſelf as a *lord over Gods heritage*, as Saint *Peter* ſaith: yea, he muſt ever be *ſubject to the higher powers*: for, *Qui conatur excipere, conatur decipere*; he that endeavoureth to exempt, endeavoureth to deceive. And thus he would ballaſt him, that, like a tottering veſſel, he ſhould not be overſet. Yea, when we ſee in men a ſpiritual pride, in regard of inward endowments, we are to minde them of their natural corruption: that Jebuſite that will ſtill dwell within them; they are *fleſh*, as well as *Spirit*; and, by means of that, if they have *laudem*, they have *labem*; their defects, as well as their deſerts; and their beſt actions are imperfect; and if the Lord *ſhould be extreme to mark what is done amiſs*, they were never able to *abide it*. And again, to tell them, that, if they conceit too highly of themſelves, they are *blinde*, *and poor*, *and naked*, as Chriſt told the Church of *Laodicea*: yea, that God is better pleaſed *humilitate in malis, quàm ſuperbia in bonis*; with humility in evil, then with pride in goodneſs: that he likes better a *poor*, then a proud ſpirit; an humble Publican, then a boaſting Phariſee. Thus the pot Pſal. 82. S. Bernard.

muſt

muſt be cooled, when it is ready to run over; and thus muſt people be told of their defects, when they will vaunt of their perfections.

Yet further:

There being a reproof couched in theſe words, as you have heard, and ſo you will finde in the words following: yet we may ſee, in this milde compellation, it is a Pill wrapt up in Sugar: The Angel doth not take her up in bitter terms; Now, you Run-away, what do you here? your proud ſpirit muſt needs riſe up againſt your miſtreſs, that had done you ſo much favour: and when ſhe did chaſtiſe you for deſpiſing of her, you muſt take you to your heels. None of this; but onely, *Hagar, Sarahs maid.* Certainly, he had reſpect to that affliction ſhe was now under; deſolate, and deſtitute of all worldly comfort; and therefore he would not be rigid towards her. Beſides, it may be ſhe had in part recollected her ſelf, and did repent of her fooliſh carriage, and therefore he beareth the more gentle hand over her. And this is a good example to thoſe that will reprove:

Obſerv. 4. Rigour and roughneſs not to be uſed to thoſe that are already ſenſible, and humbled for their faults. Gal. 6. 1.

That when people are under ſome preſſure, and that they are become, in ſome meaſure, ſenſible of their fault; they ſhould not be too rigorouſly handled.

So did *Moſes*, oftentimes, by the Iſraelites: and ſo did *Samuel* by the people: and ſo did the Prophet by *Jehoſhaphat*: and ſo did *Peter* by thoſe he preached unto. It is true, that people are to be told of their ſin, and not to be ſpared for the affliction that is upon them; nay, that is the fitteſt time to uſe reproof; and if they have ſome ſenſe of their fault, yet they are to be reproved, that they may be brought to a greater meaſure of humiliation: but yet it muſt be done in love; a man muſt καταρτίζειν, *ſet in joynt* the part that is diſlocated, with an eaſie hand, without bitterneſs, and foul terms, *in the ſpirit of meekneſs*; that they may ſee, their ſhame is not intended, but their amendment. *Nihil tam ſpiritualem medicum probat, quàm alieni morbi tractatio,* (ſaith Saint *Auguſtine*;) Nothing ſo proves a man a ſpiritual phyſitian, as the gentle curing of anothers maladie. If a man be not his arts-maſter, he may prove *corroſor*, in ſtead of *correptor*, a conſumer, in lieu of a chaſtiſer; and he may make a new wound, in ſtead of healing the old; or elſe make the old worſe.

S. Auguſtine.

And for the Uſe of it:

Application Too many ſuch there be in the world, who (having no pity of the afflictions that people lie under, nor yet of that ſenſe that they have of their fault,) flie out in ſuch terms, even *Shimei*'s language: *Thou murderer, Thou man of blood, Thou ſon of Belial:* They are ſo ſharp, that they ſet the ſoul further off from God, that they ſhould draw neerer to him; It was the groſs fault of *Jobs* friends, that they had no regard to the heavie load that was upon him, nor yet to the acknowledgement of his righteous dealing; but rated him, as one that had been an hypocrite all his days, and that he was juſtly made exem-

exemplary. We muſt not do as the ſons of *Jacob* did by the Sichemites, fall upon them when they are *ſore*, and ſlay them right out; but, like the good Samaritan, they muſt (finding the man wounded) *pour in wine and oil*, and help to cure him. Certainly, the ſevereſt Reprehenſion muſt be miniſtred in love and affection.

But to come to the Queſtions, which are two: *Whence comeſt thou? Whither goeſt thou?*

Obſerv. 5. *Ingenuous acknowledgement often preventeth, ſtill mitigateth puniſhment.*

But firſt, we muſt know, that the Angel moveth not the one or the other, as being ignorant of either: *Non ignorando quærit, ſed ut reſponſionem eliciat*; to draw from her an ingenuous anſwer and confeſſion. And this courſe hath been often uſed. God himſelf ſaith to *Adam*, *Where art thou?* It is not ſo much *interrogatio*, as *increpatio*; not ſo much an interrogation, as an objurgation, (ſaith Saint *Ambroſe*;) a reproof of him: He ſeemeth to be ignorant, that he may bring him to an acknowledgement of his ſin. *Where art thou*, was not ſo much (ſaith that Father) *In quo loco?* in what place? as *In quo ſtatu?* in what condition? *Quo te perduxerunt peccata?* whither have thy ſins led thee? *Quòd Deus fugis, quem ante quærebas*; that now thou fleeſt God, whom thou didſt ſeek before. And ſo he dealt with *Cain*; he asketh him, *Where is Abel thy brother? Ignorantiam ſimulat, ut confeſſionem urgeat*, (ſaith the Father;) he diſſembleth his knowledge, that he might bring him to confeſſion. So *Eliſha* queſtioneth *Gehazi*, Whence he came: not but that he knew where he had been, and what he had done; but he would have had from him an acknowledgement of his fact, and the foulneſs of it, 2 *Kings* 5. So *Peter* queſtions with *Ananias* and *Sapphira*, whether they ſold the land for ſo much: not that he knew it not, but that he would have it from their own mouth, that they had done it, and offended in doing of it, and ſo their acknowledgement might have prevented their puniſhment.

S. Ambroſe.

2 Kings 5.

The Uſe that I will make of it, is but this:

Application

That ſeeing God knoweth perfectly what we have done, we ſhould be free and full in the confeſſion of our faults: for hereby we acknowledge God to be omniſcient. And therefore, when *Joſhua* would have *Achan* confeſs fully, he ſaith unto him, *Joſh.* 7. *My ſon, give glory unto God*; and namely, the glory of his omniſcience: Thou ſeeſt already, that the depth of his knowledge, is greater then the depth of thy deceitful heart; confeſs thy ſin therefore unto God, even the whole circumſtance of the matter. A malefactor would not conceal any thing from the Judge, if he were certain the Judge knew all.

Joſh. 7. 20.

2. Hereby a man ſheweth his diſlike of his own evil, and that he favours it not, while he doth not conceal it, but reveal and diſcover it fully.

3. Hereby a man diſpoſeth himſelf to the pardon and remiſſion of his fault: for, *if we confeſs*, it is juſt with God *to forgive our ſins, and to*

1 Joh. 1. 19. *to cleanſe us from all unrighteouſneſs,* 1 Joh. 1. But on the other ſide, *Solomon* ſaith, *Prov.* 28. 13. *He that covereth his ſin, ſhall not proſper.* And we ſhall ſee that *Job* diſclaims the covering of his *tranſgreſſions, as Adam, and hiding his iniquity in his boſom,* Job 31. The Lazar, to ſtir compaſſion in thoſe that paſs by, layeth out his ſores to the full: So ſhould men confeſs their ſin, and make it as ſinful as may be. *An neſcis quid ſit contrahere peccatum, ubi ſperas remedium?* (ſaith Saint *Ambroſe:*) Doſt thou not know what it is to contract ſin, where thou doſt hope a remedy?

Job 31. 33.

S. Ambroſe.

4. Laſtly, it is but a fruitleſs thing, for a man that hath to deal with an All-ſeeing God, to ſeek to hide his ſin: for he knows it, and can ſet all a mans ſins in order before him. Or to tell them in groſs, as *Nebuchad-nezzar* told his dream; *I dreamed*; ſo, to ſay, *I have ſinned*, is vain: for he perfectly underſtandeth each particular. But I ſhall have occaſion to ſpeak more of this, upon the laſt clauſe.

The Queſtions. But now for the firſt Queſtion, *Whence comeſt thou?* It is not barely an enquiry from whence ſhe came; but withal, a ſecret intimation of the happineſs ſhe had deprived her ſelf of, by coming from the place where ſhe was: as if he had ſaid unto her; What folly was in thee, to leave *Abrahams* family! Wert thou not there beloved of *Abraham?* though thy Miſtreſs were a little ſharp, his affection was able to make a compenſation; and, through his mediation, thou mightſt have been preſerved from all ill uſage for after-times. Haſt thou not left the comfort of thy ſoul? For thou wert in that family which was the Church of God, and where thou didſt enjoy the Ordinances of God, which did ſerve to build thee up unto ſalvation: Thou haſt, even as *Cain*, baniſhed thy ſelf from the face of God: for there he is, where his Worſhip is truely exerciſed. Again, Art thou not come from the ſociety of godly perſons, which is a ſpecial contentment to a good ſoul? And further, Though thou hadſt no care of thy ſelf, yet thou ſhouldſt have been regardful of the childe thou goeſt withal: for, what hath the poor infant deſerved, that it ſhould, through thy paſſion, be deprived of all the comforts it might have had, in ſo good a place? And what wrong haſt thou done to *Abraham*, that did ſolace himſelf in thy conception, and comforted himſelf in the hope of this iſſue? We ſee then,

Obſerv. 6. The want of uſual comfort, occaſioneth a ſenſibleneſs of ſin. Gen. 3.

The way to humble people, in the ſenſe of their evil, is, to make them know the good they have deprived themſelves of, by their irregular courſes.

God, in queſtioning with *Adam, Gen.* 3. makes him ſee what an happineſs he had loſt, by hearkening unto the voice of his wife, and ſhe unto the ſerpent: Satan had told her, that their *eyes ſhould be opened*, to *know good and evil:* and ſo they were indeed; for they ſaw the good that they had loſt, and the evil that they had plunged themſelves into. *Samuel* laboureth to bring *Saul* to remorſe for his fault, by ſhewing unto him how he had loſt himſelf out of Gods favour, beſides the

the loſs of his Kingdom. And ſo *Jeremiah* worketh upon the people, *Jer.* 5. he telleth of the *former and later rain*, and the fruitful ſeaſons that they had formerly had: but their *iniquities had turned away theſe things, and their ſins had withholden good things from them*, verſ. 25. What is the reaſon that *Iſrael* returneth to her *firſt husband?* She remembreth, that *it was better with her, while ſhe continued with* him: By wandering, in her affection, toward ſtrangers, ſhe found the miſs of the comforts ſhe formerly enjoyed, *Hoſea* 2. And the Prodigal began to be humbled, when he thought of the abundance of his fathers houſe, and how fully he fed there, where the very *hired ſervants have bread enough*, Luke 15. The Church of *Epheſus*, Rev. 2. is wiſhed to *remember from whence ſhe is fallen*, and to *repent*. The liberties that Gods people had enjoyed in *Jeruſalem*, humbled them, inſomuch that they ſay, *Pſal.* 137. *By the waters of Babylon we ſate down and wept, when we remembred Sion. Miſerrimum eſt, fuiſſe fœlicem*; the moſt miſerable thing in the world, to have been happie.

Jer. 5. 25.

Hoſea 2. 7.

Luke 15. Revel. 2. 5.

Pſal. 137. 1.

And therefore for the Uſe:

Application

Let this be practiſed, to bring men to be humble; let us make them ſenſible of what they have loſt. I dare appeal to the ſad experience of many a Chriſtian, who having been carried into ſome evil courſe, by the ſtrength of tentation, and there kept by the power of Satan; how, when he hath come to recollect himſelf, he hath mourned for the comfort he hath formerly enjoyed: he apprehended Gods favour; now he ſeeth his face clouded towards him: he had joy in his ſpirit; now there is heavineſs: he took delight in God ſervice; now he is dead unto it: he could come with boldneſs to the throne of grace; now he is afraid to appear before God: he had peace in himſelf; now nothing but diſturbance. Had he not known ſo much of Gods comforts, this preſent ſtate could not have been ſo troubleſom; but now he mourneth and weepeth, and crieth out, with *David*, to be *reſtored to his former joy*, and he will *never more return to folly*.

The ſecond Quere is, *Whither goeſt thou?* What way canſt thou make for thy ſelf, in this deſolate place, in this vaſt wilderneſs? Nay, certainly the Angel knew that ſhe was minded to return into *Egypt*, her own country; and therefore, in the Quere, he would inſinuate the danger that ſhe caſts her ſelf into: as if he had ſaid, Thou haſt ill provided for thy body, by thy forſaking of thy miſtreſs houſe: for there is nothing to be expected here, but hunger and death: But thou haſt worſe provided for thy ſoul. Haſt thou left the Church of God, to return to that wicked place again? Wert thou in mercy reſcued from that idolatrous country, to return to thy former vomit. Doſt thou mean to ruine both body and ſoul together?

Obſerv. 7. *The diſcovery of torments, the beſt diſſwaſion from evil courſes, as the cauſes.*

They that will draw people from their ill counſels, muſt acquaint them with the fearful iſſues of them.

So did *Noah* by the old world, and *Lot* by the Sodomites: ſo did *Moſes* by Gods people; laid before them all thoſe judgements that

ſhould inherite their tranſgreſſion. So did *Jonah* by the Ninevites; and the reſt of the Prophets, to thoſe to whom they preached. So did the Baptiſt tell them of *the wrath to come*, and that *every tree that brought not forth good fruit, ſhould be hewen down, and caſt into the fire.* So did the Apoſtles make their hearers ſee, that if they perſiſted in their wicked courſes, their ſouls would be everlaſtingly loſt.

For the Uſe of it:

Application You muſt give us leave, (that are the Miniſters of God, and his Angels, in our way) to acquaint you with the fearful concluſion of your ſinful premiſes. It is not onely your body, and eſtate, and name, and good of wife and children, and family, that are in danger; but your precious ſouls; they are in the high-way to be loſt, by your walking in the *broad way, that leadeth to deſtruction*: And how loſt? *S.* Gregory. *Non ut non ſint, ſed ut ſemper malè ſint,* (ſaith *Gregory*;) Not that they ſhould ceaſe; (annihilation were, in that caſe, a felicity;) but be for ever miſerable.

You love not to hear of this black train of ſin; but we muſt be faithful; and ſtill cry unto you, in the Angels words to *Hagar*, *Whither go you?* Why do you make ſuch haſte to hell? Why will you loſe your ſouls in the errour of your lives? You had need have a good bargain of ſin, that muſt pay ſo dear for it, even your ſouls. *Pathetical Deportations from ſin.* I wiſh you could better brook theſe warnings; and from my ſoul I deſire, that every of you would ſay to your ſelves, when you are tempted to this or that wickedneſs, *Whither go I?* When I am tempted to the Brothel-houſe, whither go I? Even to the place that *Solomon* tells me, *leads to the chambers of death.* When I am led by exceſſive company, whither go I? Even to that place where I ſhall deform my body, and beſot my ſoul, and ruine both. I am tempted to an idolatrous place; whither go I? Even thither where I ſhall infect my ſoul. Shall I leave God, and the ways of holineſs, to tread the paths of wickedneſs? will not this *be bitterneſs in the later end?* Shall I not have infinite thouſand years of ſorrow, for my few hours of pleaſure? Shall I be able to return, when I have run out my race? Oh no!

Oh let us be ſo wiſe, as to foreſee the iſſues of our ſinful courſes; and whither we are going, *before we go hence, and be no more ſeen:* and ſure, we will not dare to damn our ſouls, for the momentany pleaſures of ſin.

Preached, *Novemb.* 24. 1641.

THE

THE TWELFTH SERMON.

GEN. 16.8,9.

I fly from the face of Sarah my miſtreſs. And the Angel ſaid, return, &c.

THE Angel having queſtioned her whence ſhe came; and whither ſhe went; in theſe words ſhe maketh a reply unto him: now, becauſe the queſtions were intended to draw from her a confeſſion of her fault; ſome Expoſitors do judg this anſwer of hers defective; and that there is not in it an ingenuous acknowledgment of her error.

I paſs by that of Saint *Ambroſe*, who cenſureth her in this ſpeech, *immodicè tumoris*, of too much inſolency: *Ut primo nomen diceret, & tum Dominam ſignificaret*; that firſt ſhe ſhould uſe the name of *Sarah*, and then ſtyle her miſtreſs: for ſo indeed it is in the original, נברחתי מפני שרי, *from the face of Sarah my miſtreſs I am flying.* S. Ambroſe.

But with the leave of ſo great a Father, it deſerveth not ſuch animadverſion: for with reverence enough ſhe might mention her miſtreſſes name in the firſt place. *Lippoman* obſerveth that ſhe doth not anſwer unto both the queſtions of the Angel; ſhe concealeth, that ſhe was flying into *Egypt*, which was a groſs fault in her; that ſhe ſhould upon a diſcontentment, return to that idolatrous place again, having been through Gods ſpecial providence and mercy, reſcued from thence, and planted in the Church of God. *Calvin* faith, *crudelitatis Dominam ſuam oblique inſimulat*, ſhe ſeemeth obliquely to charge her miſtreſs with cruelty; but ſhe doth not confeſs her own inſolency, that was the cauſe thereof; and Saint *Auguſtine* ſeemeth to incline to this; he ſaith that *Hagar* complained of perſecution, but ſhe deſerved that puniſhment which ſhe ſuffered. It is too often ſeen in ſervants; they will complain of the hard uſage of maſters and miſtreſſes, and how ſeverely they have corrected them: but they will not as fully diſcover and acknowledg their own miſcarriage, that cauſed that uſage: and it is not ſo with ſervants onely, but with others, the Browniſts and Familiſts; when they are queſtioned and puniſhed, they cry out of hard uſage, and they are perſecuted; but they will not confeſs their errors; as if every conceit Lippoman.

Obſerv. 1. *Ill ſervants and malefactours are apt to cry out of their puniſhments, but to conceale their offences.* Calvin. *in locum.* S. Auguſtine, *in* 50. *Epiſt.*

Application

A reprehenſion of both Papiſts and Sectaries.

were conſcience; and every groundleſs opinion were religion: * *non pœna ſed cauſa,* (ſaith the Father) the cauſe it is, and not the puniſhment that makes the ſuffering good; unleſs a mans cauſe be good, and a mans conſcience good, and his carriage good too, his ſufferings wil amount to no more then to a condigne puniſhment. So thoſe of the Popiſh part complain with open mouth, and in their writings divulge to the world that we are no better then ſavages; we ſtock, we whip, we burn, we hang, we draw and quarter thoſe of their religion amongſt us; yea, they make us to exceed Turks, Gothes, Saracens.

* Quid laudas pœnam, & non oſtendes cauſam? *What doſt thou praiſe the puniſhment, and not ſhew the cauſe.* Auguſt. *de geſtis*

Now Firſt, that which hath been done unto them, is far ſhort of their relation, and they groſly belye us.

Secondly, thoſe that have ſuffered, have not (as is made plain) ſuffered for their religion, but for their ſedition and rebellion, or doing that which is contrary to the laws of the kingdom; they will not tell the world the cauſe wherefore they ſuffered, but only cry out of their ſufferings; the cauſe was ſuch, that (let them file them up in the catalogue of martyrs) we will be bold to ſay, that their ſuffering (as Saint *Cyprian* hath it) was not *Corona Fidei, ſed pœna perfidiæ,* not any crown of faithfulneſs, but the juſt Mulct of their perfidiouſneſs: they that will be hatching of treaſons, abſolving ſubjects from their alliegeance, ſtabbing or poyſoning of Princes, ſeducing of men to idolatryes, blowing up of Parliament houſes; ſurely fools only will account ſuch martyrs; wiſe men, I am ſure, muſt needs applaud the hand of juſtice, that cuts them off.

Cyprian. Cum emerito perſecutionem patimini, non a nobis, ſed a veſtris factis. Auguſt. *to the Donatiſts. You are perſecuted, but not from ours, but your own actions.*

Nay laſtly, this is not only the carriage of men, towards men, but of men towards God: for when the hand of God is upon them, they are querulous and complaining, and ſtill ſpeaking of their affliction; but will not be known of the procreant cauſe of the affliction; and hence it is that they are ſo impatient under their trouble, ſo tumultuous, yea oftentimes like the chaff, flying in the face of him that winnoweth it; riſing up in their thoughts againſt God, and charging him with cruelty; whereas if they would ſeriouſly reflect upon the cauſe, and ſee how worthy they are not only of rods, but of Scorpions, yea to ſuck out the very dregs of Gods viol; they would not murmur at their chaſtiſement, yea they would take ſhame to themſelves, and give glory to God; and ſay (as *Mauritius* the Emperour) *Juſtus es ô Domine, & recta ſunt judicia tua,* righteous art thou O Lord, and juſt are thy judgments; and as the Church in *Micah.*7. *I will bear the wrath of the Lord, becauſe I have ſinned againſt him.*

Micah.7.9.

Obſerv. 2. *Of confeſſion with the qualifications and neceſſity thereof.*

But now I muſt tell you, that the greater ſtream of Expoſitors runneth the other way; that this reply of hers conteineth a ful and ingenuous confeſſion of her fault; and though every thing is not ſet down *in terminis* (the Hiſtorian ſtudying brevity,) yet it is implyed: and becauſe we muſt interpret things doubtful, to the beſt: we will take it for granted, that it was *ſincera confeſſio* (as *Muſculus* ſaith)

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an intire confeſſion of ſin: I touched a little the laſt day, and promiſed then to add a little more unto it. This hath ever been practiſed by thoſe that have had true remorſe for their ſins, as we ſee in the people of God, 1 *Sam.* 12. who mention their capital ſin, that (like *Saul* himſelf) was higher then the reſt, *the asking of a king* (in imitation of the Idolatrous heathen, when God was their miraculous Governour;) and ſo *David* confeſſeth, 2 *Sam.* 12. So *Nehemiah*: and thoſe that heard *John*, *Matth.* 3. 6. *They were baptized of him in Jordan, confeſſing their ſins*; and ſo the prodigal, *Luk.* 15. *Father I have ſinned againſt Heaven, and againſt thee; and am no more worthy to be called thy ſon*: and thoſe that were converted by Saint *Pauls* miniſtry at Epheſus, *Act.* 19. 18. *Many that believed, came and confeſſed, and ſhewed their works*; and to this courſe the Spirit of God hath directed them, as the readieſt way to finde comfort and pardon of their ſins; *Numb.* 5. God preſcribing a courſe how ſinners ſhould make their atonement, he ſaith, *When a man or a woman ſhall commit any ſin, to treſpaſs againſt the Lord, then they ſhall confeſs their ſin which they have done:* So *Jer.* 3. 12, 13. *Return thou back-ſliding Iſrael, ſaith the Lord*; but how muſt they return, and make themſelves capable of Gods mercy? it followeth in the next words, only *acknowledge thine iniquity*. And we ſhall finde that the Lord hath bound himſelf by promiſe unto them that ſincerely confeſs their ſins; that they ſhall *finde mercy*: *Levit.* 26. *If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their own treſpaſs, which they have treſpaſſed againſt mee, and that they have walked contrary to me; then will I remember my covenant that I have made with Jacob, and my covenant that I have made with Iſaak, and my covenant that I have made with Abraham*: and 1 Joh. 1. *If we confeſs our ſins*, and leave them, *God is faithful to forgive us our ſins; and to cleanſe us from all unrighteouſneſs*. And this have Gods people found by experience: *David*, *Pſal.* 32. did but ſay, he would confeſs his iniquity, and God forgave it; and when he had confeſſed, *Nathan* telleth him, *that God had put away his ſin*, he *ſhould not dye*; the Prodigal found it ſo: and ſo did the Publican, after he had cryed, *God be merciful to me a ſinner: he went away juſtified*.

Now the qualification of this confeſſion is evident in many places of ſcripture; as,

Firſt, that it muſt be hearty, (that is) with a feeling of the burthen of ſin, as *David*, Pſal. 38. *My ſins are gone over mine head, and are too heavy a burthen for me to bear*; yea with a bleeding heart, as the ſame *David*, *Pſal.* 51. yea, with ſorrow and indignation, as *Ezra* 9. *O my God! I am aſhamed and confounded to lift up my face unto thee; for our iniquities are increaſed over our heads*: ſo did *Job* abhorr himſelf, *and repent in duſt and aſhes*, Job. 42. 6. and the Publican for ſhame *durſt not lift up his eyes to Heaven*; and in indignation againſt himſelf *he ſmote his breaſt*, Luk. 18. 13. *Saul* will ſay he *hath ſinned*; but yet he ſeemeth not ſo much to have a ſence of his ſin, as of his diſcredit, *honour*

1 Sam. 12.

Luk. 15. 17.

Num. 5. 6, 7.

Levit. 26. 40.

1 Joh. 1. 9.

Pſal. 38. 4.

Ezra. 9. 6.

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me (ſaith he) *before the people.*

Secondly, confeſſion muſt be with an honeſt heart, that is joyned with unfeigned hatred of ſin, and reſolution to leave it: *Shekaniah* ſaith, Ezra.10.2.3. *Ezra.* 10. *We have treſpaſſed againſt our God, and taken ſtrange wives, now let us make a covenant with God to put away theſe ſtrange wives:* Prov.28.13. *What have I to do with Idols any more* (ſaith *Ephraim*, Hoſ.14.) and Prov. 28. *He that confeſſeth his ſins, and forſaketh them, ſhall finde mercy:* Some men confeſs their ſins, and yet continue them: *Pharaoh* maketh an ample confeſſion, Exod.9.27. *Exod.9.* and yet at the 34. Verſ. It is ſaid, *He ſinned yet more, and hardened his heart:* And *Saul* confeſſed his ſin againſt *David*, 1 *Sam.* 24. and yet purſueth him as eagerly as before. And ſo many of thoſe of the Church of Rome, after confeſſion renew their ſins; yea even by confeſſion are emboldened unto it: even as the Drunkard vomiteth, that he may take in the more drink.

Thirdly, confeſſion muſt be in faith and confidence of Gods mercy; not as the fellon, to the judg, knowing he ſhall dye; but as the Dan.9.9. Patient to the Phyſitian, hoping for cure: So *Dan.9. To thee O Lord God belongeth mercy and forgiveneſs, though we have rebelled againſt thee:* Ezra.10.2. and Ezra.10. *We have tranſgreſſed againſt God, and have taken ſtrange wives; yet there is hope in Iſrael concerning this thing*; So the Prodigal. *Cain* confeſſeth his ſin, but deſpairing of mercy, Gen.4.13. *My ſin is greater then can be forgiven*; and *Judas* confeſſed he had *ſinned in betraying innocent blood*; but yet it ſeems he diſtruſted pardon, and therefore *went out and hang'd himſelfe.* . All theſe might be ſtood upon; and it is probable all theſe were in *Hagar*: She did confeſs with ſhame and ſorrow, and ſhe did reſolve never to run into the ſame errour again; and ſhe hoped to finde mercy upon her confeſſion and ſubmiſſion.

But that which is for our purpoſe, is a fourth qualification of confeſſion, and that is, that it muſt be full without mincing of the buſineſs, or byting in any thing; there is regard in this confeſſion, unto God; not only a confeſſion in groſs, but a particularizing, as we ſee 1 Tim.1.13. in *Paul.* 1 *Tim.* 1 *a Blaſphemer, a perſecutor, an oppreſſour.*

Secondly, an aggravating of ſins; *Solomon* ſuppoſeth that the people 1 King.8.47. will ſay, 1 *King.8. We have ſinned, we have done perverſly; we have committed wickedneſs:* as who ſhould ſay, we cannot expreſs how Act.26.10.11, &c. heinous our ſins are; So *Paul*, Act.26. *Many of the Saints did I ſhut up in priſon: and when they were put to death, I gave my voyce againſt them; I puniſhed them often in their Synagogues, and compelled them to blaſpheme* κἀτεροσω ἐμμαινόμενος. *And being exceedingly mad againſt them, I perſecuted them unto ſtrange cities.* So Dan.9.5,6. *We have ſinned, we have committed iniquity; we have done wickedly, and have rebelled.* So *Ezra*, ch 9. Aggravateth the ſin of the people, as having been committed againſt the manifold experiments, that they had both of the ſeverity and mercy of the Lord. And it is ſaid of Saint *Peter*, *Mark.*14. Mark.14.10. Weighing that with himſelf, *he wept*: weighing the circumſtances by

by which his ſin was aggravated, he was ſoon melted into tears. This full confeſſion ſome underſtand by that phraſe, *Lam.* 2. of *powring out the heart like water before the face of the Lord:* pouring out, and that the heart, and that like water: Not like oil; for then ſome of the ſubſtance would remain: nor like milk, for then ſome of the colour would remain: nor like wine; for then ſome of the taſte and reliſh would remain: But like water, where every drop goeth out, and not ſo much as the colour is left; but the veſſel is even as though nothing had been in it. Lam. 2. 19.

But now for the Uſe of this:

How far, firſt, are people from this ingenuous confeſſion of their ſins? They will deny flatly that they have done ſuch or ſuch things. God asketh *Cain* where his brother is, that he might bring him to confeſſion; and he ſaith, he knoweth not. There is in his anſwer, *Application*

1. *Defectus veritatis*, a defect of the truth: he lyeth.

2. *Charitatis*, the want of charity: he is not bound to be his brothers keeper.

3. *Humilitatis*, a failure of humility: mark how peremptory he is, to the face of God himſelf, to retort an interrogation; *Am I my brothers keeper?* Thus *Sarah* denied that ſhe had laughed; and *Gehazi*, when his maſter asketh him whence he came, he ſaith, *Thy ſervant went no whither.* Thus *Ananias* and *Sapphira* denied that which they had done.

Secondly, if people cannot deny, they will juſtifie their evil acts. *Saul* will not, a good while, be beaten off, but that he hath *obeyed the voice of the Lord.* And *Jonah*, when God challengeth him for being angry, he ſaith, he *doth well to be angry, yea to the death.* And the ſons of *Jacob*, in ſtead of confeſſing their fault, ſay, they have done nothing but that which was fitting, for the reſcue of the honour of their family.

Thirdly, if they cannot juſtifie it, they will excuſe and extenuate it; and ſo, like the unjuſt ſteward, ſet down *fifty* for an *hundred:* And they will leſſen the fault, ſometimes by the good intention, as *Saul* would his ſparing the Amalekites goods, by his purpoſe of a ſacrifice. Sometimes by the examples of others: they can tell how *Abraham* lyed, and *Noah* was exceſſive, and *David* failed, and *Peter* denied; and they have but done the like: Nay, they can ſay, though they have done thus and thus, yet they are not ſo bad as others: *God, I thank thee, I am not as other men are, nor as this publican,* Luke 18. Luke 18. 11.

Fourthly, if this will not do, they will tranſlate the fault from themſelves, upon the corruption of nature; and ſay, as Saint *Paul, Rom.* 7. *It is no more I* that do it, *but ſin that dwelleth in me.* Alas, he ſpeaketh of infirmities that are mental. 2. He maintained a fight againſt the fleſh: whereas theſe men would put off foul and groſs ſins to the fleſh, and ſuch as they no way oppoſe: how can they, when they are all fleſh? Sometimes they tranſlate their ſin upon the Times,

and places where they live: But Saint *Paul* would have men *redeem the time, becauſe the days are evil*: and there have been ſome godly men in the worſt places. Sometimes upon occaſions that offer themſelves; whereas there is no trial of vertue, but by ſuch occaſions. Sometimes upon Satan; whereas, though he can *ſuadere*, he cannot *cogere*; though he can tempt, he cannot compel, (ſaith Saint *Auguſtine*;) *non extorquet conſenſum, ſed petit*; he cannot enforce conſent of us, but begs it. Sometime upon God himſelf: *The woman that thou gaveſt me*, ſaith *Adam*: But *let no man ſay*, (ſaith Saint *James*) *when he is tempted, that he is tempted of God*; for *he is drawn away by his own concupiſcence*. Sometime upon their brethren, and their importunity: ſo *Aaron* would caſt his fault upon the tumultuouſneſs of the people: and the Fathers ſay as much for him; *Tumultuantibus populi clamoribus ceſſit*; that he gave way to the impetuous clamours of the people: But that is a fig-leaf too narrow to cover his nakedneſs. And ſo *Saul* ſaid, he *feared the people, and obeyed their voice*. And *Pilate* thought to caſt all upon the violence of the people, or the perſwaſions, or the commands of others. I might be much larger in this way.

S. Auguſtine.

Tertullian.

By all this, ſee, how true that of *Tertullian* is; *Quod malum eſt, nolumus eſſe noſtrum*; that what is evil, we would not have to be ours: we are content to act ſin, but we are loath to own it. But how vain all this is, and how fruitleſs, conſidering we have to deal, in confeſſion, with the All-ſeeing God, who ſearcheth the hearts and reins, and knows us better then we do our ſelves; let any man judge.

In the ſecond place, therefore, if we will confeſs our ſins, (as we muſt do) let us deal ingenuouſly; let us not hide or palliate them. Some people have diſeaſes about them, that they are loath to reveal: but, *Plus memores pudoris, quàm ſalutis*, (ſaith the Father;) they are more mindful of their ſhame, then of their health. And ſo people, in the acknowledgement of their ſin, will not ſpeak out. Do they think thus to conceal it? or do they think God will ſhame them for their open dealing? Oh no! While we deal apertly, he is willing to cover, and caſt a mantle over them. We may conceal our tranſgreſſions; but it will not be from his knowledge, but to our own woful prejudice.

Here further we may obſerve, the notable effect of affliction:

Obſerv. 3. The notable and good effects of well-improved affliction.

When God is pleaſed to awaken the conſcience thereby, then there is a free acknowledgement, and ſerious humiliation.

This we ſee in *Joſephs* brethren; we know of what an unnatural act they were guilty; their conſcience troubled them not for it, for a long time: but at laſt, being in a great perplexity in *Egypt*, and queſtioned for no leſs then treaſon, their conſcience awaketh, and they reflect with grief upon that foul fact of theirs, *Gen.* 42. And thus it was with *Manaſſeh*; when he came to be in fetters, then he awaked, and humbled himſelf in the preſence of God. *Elihu* ſaith, (*Job* 36.)

Gen. 42. 21.

Job 36. 8, 9.

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If they be bound in fetters, and tied with the cords of affliction; then will he ſhew them their work, and their ſin; becauſe they have been proved. In the glaſs of affliction, a man ſeeth himſelf fully: yea, thoſe errours that lay dormant in proſperity, will come then within his view; as *Job* ſaith, that in his trouble he did *poſſeſs the ſins of his youth*; his looſe *olims* came then to his remembrance. And ſo much we may gather from that ſpeech of the *Sareptan* widow to *Eliſha*: *Why art thou come to call my ſins to remembrance, and to ſlay my ſon?* 1 Kings 17. Then doth God ſet our ſins in order before us, and make that regiſter, Conſcience, to produce many a forgotten ſin. And thus it was with the Prodigal; his affliction made him ſee his errour, and whipped him home unto his fathers houſe. *Before I was afflicted*, (ſaith *David*) *I went wrong: but now I have learned thy ſtatutes.* And therefore it is moſt ſure, that *vexatio dat intellectum*; affliction teacheth underſtanding. *Schola Crucis, ſchola Lucis*; the croſs is the ſchool of light. And Saint *Gregory* ſaith ſweetly, *Oculos quos culpa claudit, pœna aperit*; puniſhment openeth thoſe eyes which ſin ſhutteth: It is like the clay and ſpittle that Chriſt applied to the eyes of the blinde man, by which he recovered his ſight.

1 Kings 17.18.

S. Gregory.

For the Uſe of this:

Application

Firſt, it muſt teach us to juſtifie God in his proceedings, when, in ſtead of ſmiling, he frowns upon us; in ſtead of proſpering us, he doth afflict us. It is true, he *doth not afflict willingly*, Lam. 3. 33. nay, in his peoples affliction, *he is afflicted*, Iſai. 63. 9. *he delighteth in mercy*, Micah 7. 18. and the execution of judgement is *opus alienum*, his *ſtrange work*, Iſai. 28. 21. But there is a neceſſity of it: *Jer.* 9. 7. *Thus ſaith the Lord of hoſts, I will melt them, and try them: for how ſhould I do for the daughter of my people?* As if he ſhould ſay, How ſhould I ſave them? how ſhould I keep them from periſhing everlaſtingly, if I ſhould not correct them? *Now for a ſeaſon, if need be*, (ſaith the Apoſtle, 1 *Pet.* 1. 6. *you are in heavineſs, through many temptations.* As if he ſhould ſay, You ſhould not be in heavineſs, no not for that ſhort ſeaſon, if there were not need: but the droſs will not be purged out, without this fire; the ruſt gotten off, without this file; nor the vitious humours purged out, without this ſharp doſe: you would not be ſanctified here, or ſaved hereafter, without this. And therefore *David* ſaith, that God, of his exceeding *goodneſs*, *cauſed him to be troubled*: And Saint *Paul* ſaith, that *when we are judged, we are chaſtiſed of the Lord, that we ſhould not be condemned with the world.*

Secondly, it ſhould teach us to examine, whether the affliction that God ſends upon us, have this effect in us; whether our conſciences are awaked in this ſtorm, as *Jonahs* was; whether it bring our ſins to minde; whether it makes us *ſearch and try our ways*, as it is *Lam.* 3. and maketh us *ſift our ſelves*, as it is *Eph.* 2. and bethink our ſelves of former errours, that we may purge them out by humiliation. We have not the firſt degree of profiting by affliction, unleſs we ſee our

Lam. 3.

ſin. Yea, we ſhould labour to finde out the *Achan*, the main cauſe of our trouble, and beg of God to ſhew wherefore he woundeth us; and with *Job*, (Chap. 10.) to ſhew us our *rebellion* and our *ſin*. A fearful thing it is, when a man ſhall be in their caſe that *Jeremiah* ſpeaks of, Chap. 10.6. *No man ſaid, What have I done?* and of thoſe, *Ezek.16. I have brought thy way upon thine own head, yet haſt thou not conſideration of thine abominations.* A man to be afflicted, and to have no ſenſe of ſin; to have his heart in him as *Nabals*, *like a ſtone*, no conſideration of the cauſe, moſt woful.

Job 10. 2. And 13. 23. Jer. 10. 6. Ezek. 16. 43.

But now come to the next verſe, which containeth the direction that the Angel gives to *Hagar*, to return to her miſtreſs, and to humble her ſelf under her hand. And here, firſt, we may obſerve the goodneſs of God toward this woman; that whereas ſhe was haſtening to her own wo, and in the high-way to ruine her ſoul, by going into idolatrous *Egypt*; God keepeth her from this precipice, and ſuffereth her to go no further.

Obſerv. 4. *'Tis a mercy of the firſt magnitude, Gods reſtraining us from evil.*

It is a great mercy of God, to be reſtrained from evil.

I kept thee (ſaith God to *Abimelech*) *that thou ſhouldſt not ſin againſt me*, Gen.20.6. God kept the ſons of *Jacob* from ſhedding of the blood of *Joſeph*, by that perſwaſion of *Reuben*. God kept *David* from perfecting his reſolution againſt the houſe of *Nabal*: he had committed a fearful ſin, if, in his rage and fury, he had acted what he had intended. And when he had *Saul* in the cave, and that all opportunity did ſmile upon him, yea invite him to take revenge upon his well-known adverſary that ſought his life; God kept him from imbruing his hands in the blood of the Lords Anointed. How many have we known, that when they have been bound upon this and that deſigne, ſomething hath intervened, that hath taken them off, and kept them from doing that which they purpoſed; which was Gods care and providence over them, to prevent their ſin, and not to ſuffer them to be ſo bad as they would have been.

For the Uſe of this:

Application Let us, every of us, account it a mercy, and bleſs God for his reſtraining grace: we have the ſeed of all ſin in us; yet there are ſome ſins that we never felt the leaſt inclination unto; as *Luther* ſaith, he never knew that he had the leaſt motion to covetouſneſs: and therefore, when one thought fit, for the ſtopping of his mouth, he ſhould be tempted with gold, it was anſwered by another, *Germana illa beſtia non curat aurum*; that that ſame German beaſt cared not for gold. So, many a man is never ſo much as tempted to theft, or ſodomy, or murder: this is Gods mercy, that he ſhould thus keep them down, and caſt them, as it were, into a ſleep; as he did *Saul*, and thoſe that were about him, 1 *Sam.* 26. It is not, that we are naturally better then others, that every luſt doth not bubble up in us: we muſt acknowledge, it is Gods mercy that keepeth them down, and conſider *who it is that maketh us to differ*, (as the Apoſtle ſpeaketh in another caſe, 1 *Cor.*4.

1 Sam. 26.

1 Cor. 4. 7.

Second-

Secondly, we have had motions and temptations to this and that ſin, that others have fallen into; but they have not prevailed with us, to the commiſſion of them. And what hath been the cauſe that we have not hatched theſe Cockatrice-eggs, and that they have not come to a fiery flying ſerpent? Certainly, God hath reſtrained us; he could eaſily have *given us up to our own hearts luſts*, as it is, *Pſal.* 81. and have ſaid to our corruptions, as he did to the deceiving ſpirit that went to *Ahab*, *Go, and prevail*, 1 Kings 22. but he hath kept us: it is his goodneſs, and we muſt acknowledge it with all thankfulneſs. When we hear men engaged in theſe foul ſins of Idolatry, and Murder, and Blaſphemy, and Oppreſſion; we muſt pity them, and thank God for preſerving us, who elſe ſhould be as bad as the worſt. It was a pious minde in Saint *Auguſtine*; he would praiſe God, *pro peccatis quæ fecit, and quæ non fecit*; both for the ſins he had committed, and had not committed; for the remiſſion of the former, and the prevention of the later. I obſerve ſometimes, that people, being reſolved upon this and that wickedneſs, and being prevented of the perfecting of it, by the failing of ſome inſtrument or opportunity, or ſome ſickneſs, or inability in themſelves, that they chafe and fret. Oh that their eyes were but opened, to ſee what a mercy this is, that they murmure at; how good a friend God is to them, while they are their own enemies! They would ruine their ſouls, and God will not ſuffer them. That holy Father could ſay, *Utiliter vincitur, cui peccandi licentia eripitur*: He is happily conquered, that is reſtrained from ſin; yea, though God ſtop his way with thorns, and lay ſome heavie-armed affliction on him: for, by this means, though the body ſuffer, yet the ſoul may be ſaved. On the other ſide, it is the greateſt judgement that God can lay upon a man, on this ſide hell, to let him thrive in ſin; when he ſaith, as to *Ephraim*, in *Hoſea*, הנח לו, *Let him alone*; let him go on, to make up the meaſure of his iniquity; *let him that is filthy, be filthy ſtill*; I will not ſtop or ſtay him. Thus God, in his judgement, doth by many a man, as by *Pharaoh* and his army; make them fair way, even into the midſt of the ſea, and then take them off.

Pſal. 81. 12.

Hoſ. 4. 17. הנח לו

Oh let us all pray, that *when our foot ſlippeth, the mercy of God may hold us up*, and keep us from falling, *Pſal.* 94. for, we being tempted unto evil, and inclineable in our nature, not onely to reſolve upon it, but to pray that we may be kept by his grace; and that the knife may be taken from us, with which, like mad-men, we would wound our ſelves.

We now come to the direction it ſelf, which conſiſteth of two things.

Firſt, ſhe muſt return to her miſtris.

Secondly, ſhe muſt humble her ſelf, under her hand.

Firſt, ſhe muſt return. *Muſculus* moveth the queſtion, why the Angel would have her return; ſeeing after a while, ſhe was to be caſt

Muſculus *in locum.*

out of *Abrahams* houſe? And he anſwereth; that firſt, it was a conſiderable time, that ſhe ſtayed in *Abrahams* family; even till her ſon was grown: he was fourteen years older then *Iſaac*; and after *Iſaac* was born, his mother and he ſtaid ſo long, till *Iſaac* and he could play together; and he could mock *Iſaac*: (as appears, *Gen.* 25.) which was the cauſe of his ejectment. For the injunction, there might be ſomething obſerved out of it, (if it had not been before touched:)

Gen. 25.

Obſerv. 5. *Dominion and ſervitude ſtand well with chriſtian liberty.*

As firſt, That he would have her return: therefore he condemns her flight. This we ſpoke of before; and ſhewed, that the flight of ſervants, upon ill uſage by their maſters or miſtreſſes, was unlawful.

A briefe reflection on Serm. 3. Obſerv. 6.

Secondly, He ſaith here, return to thy miſtris; as juſtifying the order that God hath ſet in the world; of government, and ſubjection: Some muſt be maſters, and others in the condition of ſervants: of this we have ſpoken heretofore, largely; and ſhewed that by the commandement that God hath given to maſters, to govern their ſervants, (both in the old and new teſtament:) by the many directions he hath given both to maſters and ſervants, for their carriage: (as appeareth in *Moſes*, *Solomon's* And the Apoſtles writings:) by the examples of Saints and holy men, that have been, ſome maſters, ſome ſervants; by the rewards propounded both to maſters and ſervants, upon the conſcionable performance of their duty; it appeareth, that God approveth of the condition of ſervants: and therefore the Anabaptiſts are but vain, in their objections againſt it. They ſay, that it is againſt nature, for one to be ſervant to another: *ſervuus nomen non naturæ ſed culpæ*, ſaith Saint *Auguſtin*; Servant is a name, not of nature, but of ſin and puniſhment; be it ſo, that it is againſt perfect nature, and the ſtate of innocency, wherein there ſhould not have been That *dominium deſpoticum*, that maſterly power, that is now exerciſed; yet it is not againſt that courſe of nature, wherein God hath now ſetled man: God hath turned ſome puniſhments of ſin, into bounden duties; as ſubjection of the wife to the husband, and mans eating his bread in the ſweat of his browes: But again ſay they, it is againſt grace, and that liberty which Chriſt hath purchaſed; but I ſay it is not; for Chriſt hath ſet us free from the ceremoniall law, and from the curſe and rigour of the morall law, and from Satan, ſin, death and damnation; but not from that order, and thoſe degrees, which he hath eſtabliſhed in the world. But we are all one in Chriſt (ſay they;) there is neither bond nor free: True, as they are members of Chriſts ſpiritual Body; but not as they are members of a politick Body: a politick inequality, is not againſt a ſpirituall equality: *Oneſimus* is as good as *Philemon* in Chriſt; yet *Oneſimus* is *Philemons* ſervant: this kinde of reaſoning was in the very Apoſtles time; ſervants preſumed upon their liberty by Chriſt; and therefore they would ſhake off the yoke of ſubjection, eſpecially to the aliens: But we ſhall ſee how earneſt the Apoſtles are, to put

ſtrength

ſtrength in This ; and tell them that their ſpirituall eſtate, may not diſſolve civil order, but they muſt be ſubject to their maſters, whether chriſtian or heathen, ſo long as they were ſervants, even for conſcience ſake ; but no more of this.

Secondly, humble thy ſelf under her hand. This is harſher then the former : Gods commands lye not alwayes in ſmooth wayes ; they charge that which is contrary to our corrupt diſpoſition, but they muſt be obeyed ; though it be to the pulling out of the right eye, and to the cutting off of the right hand : but we will defer this, till we come to ſhew how *Hagar* performed This which the Angell injoyned her : In the mean time we muſt obſerve, that ſhe had been guilty of faults.

Firſt, flying from her miſtreſs.

Secondly, inſolency towards her miſtreſs.

Now the Angell fitteth the medicine unto both theſe maladies.

Firſt, ſhe muſt make amends, for her flight, by her returning.

Secondly, ſhe muſt humble her ſelf under her miſtreſſes hand, to make amends for her inſolency : and here might be obſerved, that ſatisfaction is to be given to ſuch, whom we have offended ; we muſt confeſs our fault, and crave their pardon, and carry our ſelves fairly towards them for after time : we ſee it was done by *Joſephs* brethren, and *Aaron* ; and it is that which our Saviour approveth : that if our brother have any thing againſt us, we ſhould be reconciled unto him ; which cannot be done without confeſſion, and ſubmiſſion : And Saint *Paul* undertaketh *for Oneſimus*, that he ſhall return and deprecate his fault, and be ever after a faithfull ſervant. This is a bitter pill to many men : when they have done wrong, they are loath to confeſs it, or to ſeek pardon for it ; but if they ſhall not do it, they ſhall finde, that as they are ſtill debtors to men, ſo they are to God alſo ; and incur his wrath, by not obeying this commandement of God. But I will conclude with that which is required of men, in regard of God : as they have gone away from him by their ſin, ſo they muſt return unto him ; and as they have lifted up themſelves, in the pride of their hearts, againſt him, ſo they muſt humble themſelves under his hand : 1 *Pet.* 5.

Obſerv. 6. *Satisfaction for offences, how to be rendred both to God and man.*

1 Pet. 5. 6.

Firſt we muſt return. How often are ſinners call'd upon by the Prophets ; *Return unto the Lord* : the Father allegorizeth that place of the wiſe men, returning into their country another way ; the ſinner that hath gone out by the way of uncleanneſs, he muſt return by the way continency ; if by the way of exceſs, he muſt return by the way of temperance : if by the way of pride, he muſt return by the way of humility : Return we muſt, for the longer we keep off from God, the worſe we are : like to *Abſalon*, who having offended his father, fled to *Geſhur*, and there ſtayed three yeares. 2 *Sam.* 13. But we muſt return to our father, as the prodigall did.

2 Sam. 13. 38.

Secondly, we muſt humble our ſelves under his hand ; we muſt confeſs

confeſs our fault with grief and ſhame; and we muſt acknowledg his juſtneſs, in the affliction that he layeth upon us; juſtifie him and condemn our ſelves, and accept of the puniſhment of our iniquity? as it is, *Levit.26.* And we muſt earneſtly beg his pardon, and vow better obedience towards him: and all this we muſt do ingenuouſly; as it is here, we muſt humble our ſelves: there be many that be *humiliati, ſed non humiles*; humbled, but not humble; as we ſee in *Ahab*: many have their hearts broke, and yet their ſtomack is not broken. But we muſt freely and willingly humble our ſelves before God. And as the word here uſed, is in the conjugation *Hithpael*, and ſignifieth a continuation of the *Act*: *Hagar* muſt humble her ſelf; yea and continue humble, all the time ſhe ſtayeth with her miſtris. So muſt it be with us, having after offending God, returned unto him; and having confeſſed our ſins, and begged pardon, and vowed obedience; we muſt continue humble, and ſo in humility walk with our God, and provoke him no more. We ſee in too many that *optimi dum infirmi* (as he ſaid;) when God hath met with them in ſome affliction, they ſeek God, and confeſs their ſin, and beg pardon, and a releaſ from the judgment: but after a while they grow proud againſt God, and provoke him; and have forgotten the dayes of their preſſure. But it ought not to be ſo, my dear brethren: we muſt make conſcience of walking in an humble courſe (after our deliverances,) and an endeavouring to pleaſe God ever after; for elſe there may be juſt reaſon to queſtion all our former humiliation; and fear for the time to come, of ſome further meaſure of indignation; for we know who it was that ſaid, *ſin no more, leſt a worſe thing come unto thee.*

Levit.26.

Preached, *Decemb.* 1. 1641.

THE

THE THIRTEENTH SERMON.

GEN. 16. 10.

And the Angel of the Lord ſaid unto her, I will multiply, &c.

THeſe be the three ſorts of words that the Angel uſeth to *Hagar*, words of prediction.

And firſt, he foretelleth the multiplication of her ſeed, verſ. 10.

Secondly, the name of her ſon that ſhe ſhould bear, who was to be the root of ſo numerous an iſſue, *Iſhmael*: together with the reaſon of his name, verſe 11.

Thirdly, his quality and condition: *He ſhall be a wilde man: his hand ſhall be againſt every man, and every mans hand againſt him*; and yet of that power, that he ſhould dwell *in the preſence of all his brethren*.

But before I come to theſe particulars, give me leave to obſerve, in general, Here is a great comfort propounded to *Hagar*; but the Angel gave her not this comfort, till ſhe had been humbled. And this is Gods manner of dealing;

First to humble them, and then to comfort them.

Obſerv. 1, *God and his Miniſters method is firſt to humble people, and then to comfort them.*

So it was in the former Chapter, (verſ. 12.) with *Abraham*; *an horrour of great darkneſs fell upon him*, and after that, God ſpeaketh comfortably unto him. So *Jacob* was in great diſtreſs and perplexity, through the news of his brothers coming towards him; and then the Angel of the Lord cometh unto him, and wreſtleth with him, and aſſureth him of protection, *Gen.* 32. And ſo *Joſeph* is in great trouble, and afterwards lifted up. And ſo *Moſes*, and divers others. Gen. 32.

But to ſpeak of that which we eſpecially intend:

The ſoul God will have humbled in the ſight of ſin, and ſorrow for it, before he comfort it.

This we ſee in *David*; he confeſſeth and mourneth, before God ſpeaks peace unto him. And ſo it was with *Manaſſeh*; he is firſt humbled for his ſin, and then he is refreſhed with comfort. God promiſeth to reſtore comfort to the *mourners*, Iſai. 57. they mourn firſt, and then they have comfort. And when our Lord ſaith, *Bleſſed are they that mourn; for they ſhall be comforted*; (Matth. 5.) he ſheweth the manner Iſai. 57. 18. Matth. 5. 4.

manner of Gods proceeding. And the like we ſee, in that ſweet invitation of his, *Matth.* 11.28. *Come unto me, all ye that labour, and are heavie laden; and I will refreſh you:* We muſt finde ſin a burden, before he will eaſe us. The woman that was *a ſinner in the city*, was humbled, before Chriſt told her, that her ſins were *forgiven* her. And ſo it was with that poor traveller, *Luke* 10. he is wounded, before the good Samaritan comes and cures him. And ſo it was with Saint *Paul*, *Acts* 9. he was humbled, and lay in great perplexity a good while, before God ſends *Ananias* unto him. And the Jaylor was caſt down in the ſight of his ſin, before he was raiſed up by ſpiritual comfort, *Acts* 16.

Luke 10. 13.

And certainly, this courſe that God takes, is full of wiſdom: For,

First, God looketh there ſhould be a receptivity, a fitting capacity in that heart that he means to comfort: nay, he ſhould but throw away his comfort, if the ſubject be not prepared. The earth muſt be plowed, before the ſeed be committed to it: the wax muſt be chafed, before it will receive impreſſion: the veſſel muſt be cleanſed, before the ſweet liquor be put into it. Τὶς μύρον σαπρῷ; (ſaith *Nazianzen*;) Who puts precious ointment into an unſavoury veſſel? The ſeed ſeemeth but loſt, to be thrown upon the unbroken earth: And to what purpoſe, to ſet the ſeal upon wax that is hard? And unleſs the veſſel be rinſed, and made clean, the ſweet water, that is put into it, is ſpoiled. And ſo, unleſs the heart be humbled, comforts are caſt away; they cannot be received.

Gregory Nazianzen.

Secondly, God intendeth, that thoſe whom he will refreſh, ſhould finde ſweetneſs in his comforts: *Taſte and ſee how gracious he is*, Pſal. 34. but it is preceding humiliation, that muſt work this reliſh; even as we ſee, *Poſt frigora, dulcior ignis*; fire is the more chearing, after cold; and after a dark lowring night, the clear morning is more comfortable: And, τῶν ἀπολαύσει τῶν βρωμάτων ἡ νηστεία φαιδροῖ, (ſaith Saint *Baſil*;) Faſting and abſtinence ſauceth beſt the uſe of meats: And, *to the hungry ſoul*, even *a bitter thing is ſweet*, (ſaith *Solomon*.)

Pſal. 34. 8.

S. Baſil.

And *Seneca* ſaith of Health, *Magis placet reddita, quàm retenta*; that 'tis more apprehended, and more joyed in, being reſtored, then when not interrupted. They that have truely mourned for ſin, and have felt ſome anguiſh & diſtreſs of ſpirit for it, Oh how ſweet is comfort to them! *How beautiful are the feet of thoſe that bring gladneſs!* yea, the leaſt light, (by the ſmalleſt creviſe) to one that is in that darkneſs, is acceptable.

Seneca.

Thirdly, God intendeth, that men ſhould make much of thoſe comforts that he hath given them, and preſerve them: Now they cannot be ſo chary and ſo choice in the keeping of them, unleſs they have had, firſt, a ſenſe of the want of them: the receiving of them, after much longing for them, maketh men fearful, (by any miſcarriages) to loſe or forfeit them. *Pſal.* 85. God *will ſpeak to his people, and to his Saints*, with this intention, *that they ſhall return no more unto folly.*

Pſal. 85. 8.

The

The Uſe of this is,

First, to us that be the Miniſters, and you that are the people: To us, in the ſpeaking comforts; and to you, in the receiving of them. We muſt not comfort, before we ſee you humbled for your ſins. God giveth his Miniſters *the tongue of the learned, to miniſter a word in due ſeaſon*: but to whom? *to him that is weary*, Iſai. 50. We muſt, like the good Samaritan, pour in, firſt *wine*, and then *oil*: we muſt purge by Potion, and then comfort by Cordial: we muſt uſe, firſt, *verbera*, the ſtripes of the Law; and then draw out *ubera*, the breſts of the Goſpel. *Application* Iſai. 50. 4.

I know that people are greedy of comforts, and, like the ſons of *Zebedee*, they would have a grant of ſitting on the *right hand, and left*, in Chriſts Kingdom, before ever they have *drank of the cup that he did drink of*, or have been *baptized with his baptiſm*: they ſend for the Miniſter, and deſire him to give it them; but diſcover not any meaſure of humiliation, upon which to ground this comfort. Now, if we ſhould ſatisfie them in this, we ſhould be unfaithful to our Maſter, and bad ſtewards of that allowance which he giveth us to diſpenſe; yea, it may be, we might be guilty of giving *childrens bread* unto *dogs*. And as we ſhould be unfaithful to God, ſo we ſhould be helpleſs to men; we ſhould do them no good with comforts, being not diſpoſed for them by humiliation: nay, we ſhould do them much harm: for the great Maſter of Phyſick telleth us, that, in an impure body, τὰν σφριγῶν βλάπτει, *omne nutritivum eſt nocivum*; that which nouriſheth, hurteth. There muſt be firſt an evacuation of humours, where there is Plethory; and then nouriſhing things do well. As we muſt be, therefore, careful, in our way, to give every one the portion of meat *in due ſeaſon*; ſo, do not you require comforts of us, till you come to a ſight of your ſins, and have true remorſe in your ſouls for them. Hippocrates.

A ſecond Uſe may be this, even to abate the joy of ſome people in the world, who brag of thoſe comforts that they have in themſelves, and perſwaſion that they have of their good condition; and yet cannot ſay, that they have been truely and ſenſibly caſt down for their ſins. I may ſay, *Their rejoycing is not good*, as the Apoſtle ſpeaketh, (1 *Cor.* 5.) in another caſe: They may ſuſpect ſuch a building, as hath no better a foundation: They may juſtly fear, that their comfort is not of God, becauſe they have it not according to Gods order and method: For, on whom hath he ever beſtowed *the ſpirit of adoption*, who have not firſt had *the ſpirit of bondage*? What ſpirit hath ever God raiſed, that he hath not firſt, in ſome meaſure, caſt down? I ſay, In ſome meaſure: for I know, the ſame meaſure of humiliation is not required of all. As there may be in the ſoul falſe fears; (Satan hath his φαντασίας, as the Greek Father calls them;) his vizards, to terrifie people withal; and to make them fear, when there is no juſt cauſe of fear:) ſo there may be falſe joys; and people may 1 Cor. 5. S. Chryſoſtom.

triumph in ſome comforts, that yet are not the joy of the Spirit: Remember we it every of us; True joy in the Chriſtian ſoul, riſeth out of ſorrow for ſin: And that is the trueſt conſolation, that we finde in our ſelves, after true humiliation.

A Second thing is this. Here is a promiſe of a great bleſſing to this woman, but mark how it is inferred; even upon the direction that the Angell had given her in the former verſ: If ſhe ſhall return and humble her ſelf, under the hand of her miſtreſs; acknowledging her fault, and carrying her ſelf fittingly for after time; then ſhe may expect the accompliſhment of that bleſſing, which the Angell here foretelleth: The promiſes of the bleſſings of God, run with a condition of our obedience: *If thou doſt well, ſhalt thou not be accepted* (ſaith God to *Cain*, *Gen.*4 7.) Acceptation there is a full word; it includeth the bleſſings both of this life, and that which is to come; but there is alſo a condition of doing well: So *Deut.* 8.29. *Oh that there were ſuch an heart in this people, to fear me, and keep all my commandements alwayes; that it might be well with them, and with their ſeed for ever.* God engageth himſelf to be good unto them, and to their ſeed; but there is a condition of obeying him, and keeping his commandements: and this *Moſes* fully layeth forth, in *Deut.*28. Where he mentioneth a world of bleſſings, but withall mentioneth the condition of enjoyment of them, even the keeping and obſerving of Gods commandements; *David* giveth none encouragement to *Solomon* to receive Gods bleſſing, but upon condition of his obedience: 1 Chron.28. And it was none other, then God himſelf, had told him, as he relates it, *Pſal.*122.12. *If thy children ſhall keep my covenant and my teſtimony, that I ſhall teach them*, thus and thus it ſhall be unto them: *Pſal.*84.11. *The Lord is a Sun and a ſhield; he will give grace and glory, no good thing will he withhold*; (here is good meaſure, preſſed down, heaped up, and running over;) but for whom is all this, or what is the condition? You ſhall finde it in the next words; *Thoſe that walk uprightly*: upright walking, is the condition of theſe bleſſings. *Iſaiah.*1.19. *If you be willing and obedient, you ſhall eate the good things of the land.* Where ſee, that thoſe τὰ πρακτικά, *the things that concern this life*; (as the Apoſtle calleth them, 1 *Cor.*6.3.) are promiſed with a condition; and for the bleſſings of the life to come; They run with a condition alſo: as we may gather from that ſpeech of our Lord, *Mat.*19. to the young man, who deſired to know *what he ſhould do, to obtain eternal life*; (for he made account, he muſt do ſome thing for it:) Chriſt tells him, *If thou wilt enter into life, keep the commandements*: God hath made a promiſe of bleſſings, both here and hereafter; but to what? Saint *Paul* will tell us, 1 *Tim.*4. *Godlineſs hath the promiſe both of this and that life which is to come. Be thou faithful unto the death, and I will give thee the crown of life*, ſaith our Lord unto the Church, *Revel.*2.10. The promiſe is upon condition of practice.

Obſerv. 2. *Gods promiſes run alwaies with condition of obedience: the defect whereof Nulleth his obligation.* Deut.8.29.

c. 28.

1 Chron.28. Pſal.122.12.

Iſai.1.19.

Mat.19.17.

1 Tim.4.8.

For

For the Uſe of it:

It meets, firſt, with a great many in the world, who are urging God with the performance of his promiſe; yea, and challenging him for not performance; while, in the mean time, they regard not at all the performance of the condition. What? do men think, that, having entered into Covenant with God, that he muſt be tied by his part, and not they by theirs? Muſt he be faſt, and muſt they be looſe? I wonder with what face they can complain of God, where they are conſcious to themſelves of their groſs and foul neglects, contrary to their vow in Baptiſm, contrary to their Covenant renewed in the Lords Supper, and contrary to many private engagements, upon occaſion of ſome mercy experienced, or judgement feared or inflicted. I dare not think they are ſo deſperate, as to imagine that nothing is to be done on their part; that they make account to go to heaven in ſome whirlwinde; that the Kingdom of heaven will come with expectation; or that there is no more required, but ſome languid or faint wiſh, to make them happie; like that of *Balaam*; *Let my ſoul die the death of the righteous, and let my laſt end be like his*: that once being within the compaſs of the Church, (like paſſengers at ſea) they ſhall be brought to the haven, even ſleeping; like the *lilies cloathed without ſpinning*, and like the *birds fed without ſowing*. Certainly, they muſt think, that ſomething is to be done on their part: And if ſo, Why do they not do it? Why do they not *ſtrive*, that they may be *crowned*? Why do they not *run*, that they may *obtain*? Why do they not fit themſelves for Gods bleſſing, by holy living? At leaſt, why are they not aſhamed to lay claim to the Obligation, when they have not performed the Condition? If they miſs what they would have, let them thank themſelves. God was, and is ſtill ready to do what he hath engaged himſelf; but we fail to obey his Commandments, and therefore fall ſhort of our hopes and expectations; and that we be forced to ſay, as *Nehemiah*, *The Lord hath done righteouſly, but we have done wickedly*; and as our Saviour; he *would*, but they *would not*.

In the ſecond place, let it teach us all, that, having a promiſe of bleſſings from God, we be careful to do what is required of us. *Deſideranda eſt promiſsio, ſed conſideranda eſt conditio*; the promiſe (ſaith one) is not more to be deſired, then the condition to be conſidered. The Apoſtle having mentioned, 2 *Cor.* 5. that God would *dwell among them, and be their God, and they ſhould be his people*; that *he would be a father unto them, and they ſhould be his ſons and daughters*: in the firſt verſe of the next Chapter, he ſaith, *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs, both of fleſh and ſpirit, perfecting holineſs in the fear of God.* Do we look to be made free by our Maſter, and not ſerve our time? Do we think to have our bargain, and not perform conditions? And do we think to have the good things of this life, and not walk in the fear of God? Surely we

2 Cor. 5. toward the end.

may have ſomething, but not in mercy, and for eternal life. *Vis eſſe beatus, & non bonus?* (ſaith Saint *Auguſtine*;) wouldſt thou be bleſſed, and not good? Certainly no: without holineſs, no happineſs: *without holineſs, no man ſhall ſee God.* If a man live a deboiſt life, and ſo die, and think to have heaven at laſt, he is miſerably deceived; he may as well look for *grapes from thorns, or figs from thiſtles*: The way is truely laid down by Saint *Peter*, 2 Pet. 1. *Joyn unto faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience*, &c. and verſ. 11. *Thus an entering in ſhall be miniſtred unto us, into the kingdom of our Lord. Hæc via ducit ad urbem*; this is the way unto the *new Jeruſalem.* Let us peform the condition; and he which cannot lye hath promiſed, and will perform: heaven and earth ſhall periſh, before he fail.

S. Auguſtine.

2 Pet. 1. 5.

Verſe 11.

I might adde a third general thing, out of Reverend *Calvin* upon this place: *Ut mitiget quod in præcepto grave erat, ſolatio aliquo lenat, benedictionem promittit, in fœtu quem geſtat*: That he might mitigate what was irkſom in the command, and alleviate it with ſome conſolation, he promiſeth a bleſſing in the fruit ſhe buds with. It might ſeem an hard command to her, to *return to her miſtreſs*, and to *humble her ſelf under her hand*; he therefore ſweetneth it with the promiſe of a bleſſing. And he goeth on; *Poterat Deus præciſe injungere quod juſtum erat, ſed quo liberiùs faceret quod ſui officii eſt, quaſi blanditiis eam allicit ad parandum*: God could have ſtrictly enjoyned her what was juſt; but, that ſhe might the more chearfully do her duty, he even wooes her to obedience, with pollicitations. And this is the gracious diſpoſition of God,

Calv. *in locum.*

Obſerv. 3. *Gods gracious imitable diſpoſition wooeth and inviteth, where he might command and urge.* Hoſ. 11. 4.

That what we are bound to do, yet he is willing to invite us to the doing of it, by ſweet promiſes;

and ſo draweth us בחבלי אדם, (as the Prophet ſpeaks;) *with the cords of a man. Non vult ſerviliter trahere, ut quaſi coacti præſtemus quod mandatum eſt*: he will not draw us in a ſervile manner, (like the horſe and mule) that we perform his precept by compulſion. God might ſay to every man, Obey me; thou oweſt it unto me, as my creature; I am thy Lord, and thou art my ſervant; and ſee thou do it, upon pain of damnation: But he addeth to his Commands, Promiſes of bleſſings, both temporal and eternal; ſo that what we do out of duty, we yet ſhall not do without a reward. We ſee this thorow the whole Book of God; and we ſhall finde, he hath not been more free in promiſing, then ſure in performing: for, who ever kindled a fire in vain, upon Gods altar?

Application Againſt Merit.

And this may ſilence all conceit of Merit: God, of his good will, inviteth us by promiſes to do our duty; and ſhall we think the doing of our duty to be meritorious of that which God hath promiſed? Shall his encouragement be accounted a debt; and that (as they ſay) he cannot in juſtice deny the reward? It is true, he is a debtor, *promittendo nobis*, by promiſing ſomething to us; *non accipiendo à nobis*,

nobis, but not by receiving ought from us. We may in humility ſay, *Da quod promiſiſti*, Give us, Lord, what thou haſt promiſed; but we cannot ſtand upon terms, and ſay, *Redde quod accepiſti*, Reſtore what thou haſt received from us. Nay, he is ſo far from being any way indebted to us for that which we do, that he is fain to help us to do our duty; to furniſh us with money, and help us to pay him his own debt. When he invites us to do our duty by a reward, and helpeth us to perform that duty, which he in his mercy hath promiſed to reward; I bleſs my ſelf to think where merit ſhould creep in! Nay, I cannot but judge ſuch groſs contemners of the grace of God, and to merit eternal miſery, that cannot be content to be ſaved by Gods ſole mercy. If a man ſhould encourage thee, by promiſe of a reward, to do that which otherwiſe he might exact of thee, and that thou couldſt not do that thing without his aſſiſtance; were it not a groſs part in thee, to challenge that reward as a debt, and ſay, he were not juſt, if he did not pay it? This is the very caſe between God and us.

But I paſs by this, and come to the ſubſtance of the verſe, which containeth the firſt prediction of the multiplication of her ſeed.

But here it is queſtioned, how this party, being but an Angel of the Lord, could ſay, *I will exceedingly multiply thy ſeed.* *Angelus ſe facturum promittit, quod unius Dei proprium erat*, (ſaith my Author;) the Angel here promiſeth to effect that, which is onely the proper work of the Almighty. But, (ſaith he) *nihil obſtat*, it is uſual in the Scripture, for the Angels to uſe the name of God; as that Angel ſaid to *Gedeon*, *I will be with thee, and thou ſhalt ſmite the Midianites as one man*, Judg. 1, becauſe God is pleaſed (ſaith he) *inducere perſonam ſuam miniſtris quos mittit, quo magis conſtet verbo ſuo authoritas*; to lend the repreſentation of his perſon to thoſe meſſengers he ſendeth, that the greater may be the authority of his Word, which they deliver. The Miniſters that divide the Word unto you, are Angels; and God inveſteth them in a great power, and deriveth upon them his own authority: inſomuch that they are called *Salvatores*, no leſs then Saviours, in *Obad.* verſ. 21. and they are ſaid to *ſave*, 1 Tim. 4. and yet *ſalvation belongeth properly to the Lord*, Pſal. 3. 8. Saint *Paul* ſaith, he hath *begotten* the Corinthians to Chriſt, 1 *Cor.* 4. and yet Saint *Peter* telleth us, that God hath *begotten us to a lively hope*, 1 *Pet.* 1. 3. Miniſters are ſaid to *looſe and binde* ſinners; which yet is the proper work of God: for none have power to forgive ſins, but God onely. They are ſaid to *bleſs* the people; and we know this is the proper work of God, and he is the God of bleſſing. Miniſters are his *ambaſſadours*; and we know what kinde of power is committed to ſuch kinde of Agents, by Princes.

Obſerv. 4. *God inveſteth his Angels and Meſſengers with his own Name and Authority, to ſet the higher rate upon them and their meſſages.*

Obad. v. 21. 1 Tim. 4. 10. 1 Cor. 4. 19.

And therefore, in one word, for the Uſe of it:

It ſhould raiſe the rate and eſtimation of Gods Meſſengers in our hearts: and when they ſpeak unto us in the name of the Lord, we ſhould

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ſhould *not receive it as the word of man, but as it is indeed the Word of God*; which worketh effectually in all thoſe that believe. We look upon the perſons of Gods ſervants, but not upon their Office, and that authority wherewith God hath furniſhed them; and therefore, like the Phariſees, *Luke* 7. we *reject the counſel of God againſt our ſelves.* But we ſhould know, that what the Miniſter faithfully delivereth, by vertue of his Office, is to be received, as if God had immediately ſpoken it: If we do not, we ſhall finde that true that our Saviour ſaith, *Luke* 10. *He that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.*

Luke 7. 30.

Luke 10. 16.

But to go on:

I will multiply thy ſeed exceedingly. It is in the Hebrew, אַרְבֶּה, הַרְבֵּה, *multiplicando, multiplicabo*; *In multiplying, I will multiply thee.* It is the manner of ſpeaking in that holy Tongue, where it will ſhew the certainty and fulneſs of a thing: As *Gen.* 2. מוֹת תָּמוּת, *moriendo, morieris*; *In dying, thou ſhalt die. I have ſeen, I have ſeen*; *Videndo, vidi*; that is, have certainly and fully obſerved: And פָּקֹד יִפְקֹד, *viſitando, viſitabit*; *He will ſurely viſit you*; yea, fully, and in a great meaſure do it. So here, he will certainly multiply, and he will exceedingly multiply.

Gen. 50. 24.

What might be obſerved out of this manner of ſpeaking, I have heretofore touched; and therefore I ſay no more of it.

But now here it is ſaid, *I will multiply thy ſeed exceedingly.*

Obſerv. 5. *The fond affectation of great Names and Titles.*

The Queſtion is, Why the Angel calleth it *her* ſeed, and not *Abrahams*; ſeeing *Iſhmael* was his ſon; and the ſeed, and iſſue is reckoned to the man.

And it is anſwered, It is, to diſtinguiſh the promiſed ſeed, which was *Iſaac*, and to be born of *Sarah*: and that childe which came of the handmaid, that was but the reſultance of a carnal device. The *Iſhmaelites* (as we ſhall ſee) are reckoned unto *Hagar*, not unto *Abraham*; and therefore called *Hagarens*: And *Sarah* intendeth thus much, in that ſpeech of hers, *Gen.* 21. ſhe doth not ſay, *Caſt out the bond-woman, with* thy *ſon*; *for* thy ſon *ſhall not be heir with my ſon Iſaac:* but, *Caſt out the bond woman, with her ſon; for the ſon of the bond-woman ſhall not be heir with my ſon:* and ever after, they were diſtinguiſhed, the *Iſhmaelites* from the ſeed of *Iſaac*. They were content, at firſt, with the name of *Hagarens:* but, in the pride of their hearts, conſidering that *Hagar* was but a bond-woman, they would not be called *Hagarens*, from *Hagar*: but *Saracens*, from *Sarah*, the free-woman, and principal wife. Even as in theſe times, ſome proud mindes riſing to wealth and place in the world; and being aſhamed of the obſcurity of their off-ſpring, will needs derive themſelves from ſome great family of their own name; and aſſume unto themſelves the Arms of that family. Oh how much more wiſdom were there in thoſe people, to labour for Vertue, which is true Nobility, then to be beholden to this borrowed, yea mendicated and begged dignity? I have read of a Pope of *Rome*, that

Gen. 21. 10.

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that bragged he came *ex illuſtri domo*, of an illuſtrious houſe; which upon examination, was a poor cottage, into which the ſhun did ſhine, through the many breaches of the ſame: but if he had been vertuous, he might have put honour upon this mean place; and it would have been no diſparagement unto him, in the judgment of wiſe men; to have been born ſo meanly. But no more of this.

I will multiply thy ſeed exceedingly. We ſee whoſe bleſſing Iſſue is; I will do it, ſaith God.

Secondly, from whence the Multiplication of iſſue is; and that it is a bleſſing.

But both theſe I fully handled elſe where.

To ſhut up then for this time:

Obſerv. 6. There is no arguing who are Gods Benjamins, from the greateſt meſs of Temporalls.

Here was a great temporall bleſſing beſtowed upon ſuch as were without the covenant. God is pleaſed to beſtow temporall favours, with a full hand, upon ſuch as are Aliens from the commonwealth of Iſrael. We ſee this in manifold examples; how God hath made the cup of the wicked run over with theſe outward things: *Eſau* had the fatneſs of the earth, for his portion; and thoſe Sodomites that were ſo profligately wicked, yet dwelt in a place, that was as the garden of Eden: And the Canaanites whom God caſt out, and were ſo notorious for all kindes of abomination; had a land, that flowed with milke and honey. The rich glutton in the Goſpel, was *cloathed in purple, and fared deliciouſly every day*: and that other, *Luk.* 12. had his barnes full, and looked to receive his incoms: They have had, and have, honour and great places, and offices: they have had children at their deſire; they have had goodly dwellings, and gotten great victories, and been ſucceſsfull in many enterprizes: and there be many reaſons of this. Luk. 12.

Firſt, God will ſhew his bounty, even to the veſſels of wrath; there ſhall be none but ſhall partake of his favour.

Secondly, ſome good may be found in the moſt deſperate perſons, ſome morall good; ſome action (though not in their intention, yet) in the event, that hath ſome goodneſs in it; and the leaſt good, God will not ſuffer to go unrewarded: As Saint *Ierom* obſerveth, upon *Ezekiel* 29. In Gods giving of *Egypt* to *Nebuchodonoſor*, for his ſervice againſt *Tyrus*. *Intelligimus etiam Ethnicos, ſi quid boni fecerint, abſque mercede, in Iudicio domini non prateriri*: We hence underſtand, (ſaith he,) that very heathen men (if any good they do,) are not diſmiſſed without a recompence, from the juſtice of the righteous Lord. S Ierom. Ezech. 29.

Thirdly, God will hereby render them inexcuſable; if they be not allured by his favours, he will be juſtified in his judgments upon them. Saint *Auguſtin* ſeemeth to add a fourth reaſon; drawn from the nature of theſe outward bleſſings. *Dantur bonis, ne putentur mala; dantur malis, ne putentur ſumme bona*: They are given to good men, leſt they ſhould be thought evill things; and they are given to

to evill men, leſt they ſhould be thought the chiefeſt good.

For the Uſe of this:

Application Eccleſ. 9. 2. Let not men crow, upon the enjoyment of theſe outward things; for they are no arguments of Gods ſpecial love, *Eccleſ. 9. neither love nor hatred, by all that is before them*: the wicked may have them, and have them *ex largitate, ſed non ex benignitate dei*; Out of Gods royall bounty, as a benefactor; but not out of his tender love, as a Father.

Pſal. 37. 1. &c. Secondly, let not the godly envy the proſperity of the wicked; this temptation they have had; as we ſee in *David*, *Pſal. 73.* and *Iob* 21. and *Ierem. 12.* But what ſaith the Pſalmiſt? *Fret not thy ſelf becauſe of the ungodly, neither be thou envious againſt the evill doers*; they taſte of his common bounty, but not of his ſpirituall love: and beſides, they ſtand in *ſlippery places*, their *table* is their *ſnare*. *Et felicitas impiorum fovea ipſorum*; *The proſperity of fooles* (ſaith *Solomon*,) *is their deſtruction*: They are but fatted to the day of ſlaughter; they receive all the good they are like to have, in this life; as *Abraham* ſaith, to the rich man in Hell: nay in ſteed of envying, let the godly be comforted.

Firſt, let them make account that God will give them that which is fitting for them, even in theſe outward things; for if the dogs be ſo fed, ſurely the children ſhall not want bread: But if God be pleaſed to keep them ſhort in theſe outward things, he will make it up to them in ſpirituall, yea, in eternal bleſſings. *Quid dabit eis quos prædeſtinavit ad vitam, Qui hæc dedit eis quos prædeſtinavit ad mortem?* (ſaith the Father:) what will he give to thoſe, whom he hath ordained unto life; who hath given ſuch good things to thoſe, whom he ordained unto death?

Laſtly, Let it be an Uſe to us all; that ſeeing even the wicked may have ſo great a ſhare in theſe outward things, we ſhould labour for thoſe things that be moſt excellent; and that may put a difference, between us and them: theſe outward things are *gratis data*; gratiouſly and freely given; but there be ſome things that be *gratum facientia*, carrying grace along with them, (as the ſchool ſpeaketh;) and making their receivers gratious; and ſuch are true piety and godlineſs, and the fear of the Lord: There is juſtification and ſanctification, and peace of conſcience, and joy in the Holy Ghoſt: Theſe be *panis Filiorum*, the childrens bread; theſe be *prima*, the firſt and chief things; theſe outward things, but the *Et Cætera*, the additionals. Firſt, *ſeek the kingdom of Heaven, and the righteouſneſs thereof, and all theſe things ſhall be added unto you*. Let us labour to be in Chriſt, in God: *and then we ſhall have more joy, then all they, whoſe corn, and wine, and oyle, is increaſed*: Let us be adorned with the ſanctifying graces of Gods Spirit, (in compariſon whereof, all the riches, and honours, and pleaſures of the world, are but *dung and droſs*:) and the King of Heaven ſhall take pleaſure in our Beauty.

Preached, *Decemb.* 8. 1641.

THE

THE FOVRTEENTH SERMON.

GEN. 16. 11.

And the angel of the Lord ſaid unto her, Behold, thou art with childe, and ſhalt bear a ſon.

WE told you, the words of the Angel to *Hagar* were of three ſorts:

Firſt, words of Queſtion.
Secondly, of Admonition.
Thirdly, of Prediction.

We have diſpatched the two firſt, and entred upon the third.

The Prediction is of three things:

1. Of the multiplication of her ſeed, verſ. 10.
2. Concerning the childe ſhe went withal, that was to be the root of that numerous iſſue, verſ. 8.
3. Concerning the quality and condition of the childe, verſ. 12.

The firſt Prediction we ſtood upon the laſt day: Now we are come to the ſecond; and this Prediction hath many Conſolations in it:

Firſt, concerning her conception.
Secondly, that ſhe ſhall bring forth.
Thirdly, that the iſſue ſhall be a ſon.
Fourthly, that his name ſhall be *Iſhmael*. And
Laſtly, in the reaſon of his name much comfort, in that God had heard her affliction.

For the firſt, *Behold, thou art with childe*: *Lyra*, and others, read it in the future tenſe, *Thou ſhalt conceive*. And they have this conceit, that *Hagar* (firſt, in way of puniſhment for her ſin, for her inſolency toward her miſtreſs, and her flight from her; and ſecondly, through the wearineſs of her journey) had ſuffered abortion: her former conception was fruſtrated; but now God in his mercy (upon her humiliation) would revive that *embryo*, that was dead within her. But *Paulus Burgenſis* recites this as a Fable, and confutes the reaſon that *Lyra* giveth. And whereas *Lyra* ſaith, It is read in the future tenſe; it is wonder that ſo great an Hebritian ſhould be ſo miſtaken: for it is not ſo: It is here a participle; and ſo *Arius Montanus* renders it *pragnans*;

Lyra, *Gloſſa ordin.*

Paulus Burgenſis.

Gen. 38. 25. *prægnans*, being with childe: And ſo it is, *Gen.* 38. when *Tamar* brought forth the ſtaff and the ſignet, ſhe ſaith, *By the man whoſe theſe are,* אנכי הרה, *am I with childe.* And the Septuagint render it, here in our Text, Σὺ ἐν γάστρι ἔχεις, *Thou art with childe.* And where *Lyra* Judges 3. 5. voucheth that place, *Judg.* 13. where the Angel ſaith to the mother of *Samſon*, that ſhe *ſhall conceive*; the word is *in præterito*, the preter-perfect tenſe, הרית; but it muſt be underſtood of the future: Nothing hindereth, but that we may ſay, that *Samſons* mother had conceived him, even when the Angel ſpake to her: for there is not a word ſpoken of her conception, after the Angel departed; it is onely ſaid, *The woman bare a ſon, and called his name Samſon*, verſ. 24.

But now then, in the next place, ſhe was with childe already; and what comfort (will ſome ſay) in the Angels word unto her, *Behold, thou art with childe?*

Yes; ſhe might judge that ſhe was with childe, and yet not be ſo: it is no ſtrange thing, that women ſhould be miſtaken in that kinde: Many have thought themſelves with childe, and reckoned from ſuch a time; yet it hath proved but a falſe conception: but now that the Angel of God aſſures her it is ſo, it muſt needs adde to her comfort.

Obſerv. 1. *In doubts of minde, or weak perſwaſions, the confirmation of good Miniſters, and other godly people, (as it were) ſcaleth an aſſurance.*

When a thing is doubtful and queſtionable, and that it is poſſible there may be a miſpriſion; for one to have the confirmation of another, ſtrengtheneth much. Yea, if a man be in a reaſonable manner aſſured of a thing; yet when one ſets to his ſeal, and confirmeth it, that is ἀξιόπιστος, *of judgement and credit, it conduceth very much to the eſtabliſhing of the minde.*

I am ſure, this holdeth true in regard of the ſoul: there are oftentimes good motions, and good deſires, which are the conceptions of the ſoul: but becauſe there is in every one (even the beſt) much corruption, and a kinde of ſpiritual guile, and a ſelf-love, whereby men are apt to think better of themſelves then there is cauſe; when a man that hath piety and underſtanding, and hath his ſenſes exerciſed to *diſcern both good and evil*, as it is, *Heb.* 5. ſhall, by examination of things, finde ſuch motions to be good, and the reſultances of Heb. 5. 14. Gods holy Spirit ſhall witneſs them ſo to be; it giveth great contentment to the heart of another, yea even in thoſe things whereof the heart is well perſwaded, and in a manner aſſured; yet the confirmation of another addes much to the comfort. *Daniel* (no queſtion) was perſwaded of Gods love toward him; yet when the Angel tel- Dan. 9. 23. leth him that he is *greatly beloved*, Dan. 9. he receiveth (no doubt) far greater ſatisfaction. And ſuch ſtrength is added to many, by the *Application* Angels of the Churches, which are the Miniſters: when a man findeth theſe and theſe things in himſelf, and is perſwaded of the reality and truth of them; yet, when either in publike preaching, or private conference, the man of God ſets to his ſeal, there is an increaſe comfort: Yea, even private Chriſtians may receive confirmation from each

each other in this kinde : elſe would not the Apoſtle have uſed ſuch exhortations, 1 *Theſſ.*5. Comfort your ſelves together, *edifie one another* : and *Jude*,20. *edifie one another, in your holy faith.* When they conſider one another, as the Apoſtle ſaith, *Heb.*10. and ſee the ſtate of their brother, upon perfect obſervation, to be good; and ſhall out of Gods word, and their own experience, aſſure him of it ; they do ſtrengthen his ſpirit exceedingly ; ſo that if his own hold fail him, and that he have want of former felicity, yet he is upheld and ſupported, by the teſtimony of his godly brethren ; of whom he is perſwaded, that they have the ſpirit of God : It is memorable, that our acts and monuments report of Iohn *Carles*, a poor weaver, who in a letter ſent to Maſter *Bradford*, being at that time, as he was often, in affliction of conſcience ; gave him aſſurance of the remiſſion of his ſinnes : that holy Martyr profeſſeth, that he had received more comfort by that letter, then he had in all the time of his impriſonment before. Such helps may godly chriſtians be, one to another ; yea the meaner to thoſe of greater gifts.

1 Theſſ.5.
Iud.20.
Heb.10.24.

Fox his acts and monuments.

A Second comfort that the Angell giveth her, is ; *that ſhe ſhall bring forth.* And who doubteth, but This is an addition to the former ; conſidering how many conceive, and yet ſuffer Abortion. It is part of the ſentence of the woman, for her Firſt tranſgreſſion ; *I will greatly multiply thy ſorrow, in thy conception ; and in ſorrow ſhalt thou bring forth*, *Cen.*3. How many are the faintings, the longings, the nauſeating of this and that food ? The unwealdineſs of women, while they go with child ? how apt are they to miſcarriages ; upon any ſlip, or fright, or feaver ? and when ſhe commeth to travell, and that her hour is come (as our Saviour ſpeaks, *Joh.*16.) *She hath ſorrow* ; grievous paines, throwes, and fearfull convulſions : ſo that oftentimes the childe dyeth, and never ſeeth the light : or if the childe be brought forth, the mother dyeth ! as we ſee in *Rachel*, and the wife of *Phinees* ; and many thouſand examples more. The difficulty, and danger of childe-bearing is ſuch, that *Helena* in *Euripides* ſaith : ſhe had rather ſtand ten times in the front of the battell; then once bring forth a childe : Yea the Scripture maketh it a reſemblance of the greateſt afflictions, that befall men in this life : *Iſaiah* chap.13. Speaking of the judgments that ſhall come upon *Babylon*, ſaith, *They ſhall be afraid, pains and ſorrow ſhall take hold upon them ; they ſhall be in pain, as a woman that travelleth* : So *Iſaiah* 26.17. *Like a woman with childe, that draweth neer unto the time of her delivery, is in pain, and cryeth out in her pain : even ſo have we been in thy ſight, O Lord. Ierem.*6.24. *Anguiſh hath taken hold of us ; and pain, as of a woman in travell*, *Mich.*4.9. *Pangs have taken thee, as a woman in travel* : yea the Scripture findeth no reſemblance of the pangs of Hell : *the ſorrows of Hell compaſſed me about* : *Pſal.*18. חבלי שאול : the word properly ſignifieth thoſe ſharp pangs, which women have in travel ; from חבל (in *Pihel*) that ſignifieth *Parturivit*. She hath travelled in childe-

Obſerv. 2. *The womans ſenſe of the curſe in childing, yet of the bleſſing too in ſafe delivering, cautioneth the Abortion of her Thankefulneſs and duty.*

Iob.16.21.

Euripides.

Iſai.13.8.

c.26.17.

Ier.6.24.

Pſal.18.6.

childe-birth: and they are called, *Hoſe.*13.13. חבלי יולד, *the paines of a travelling woman.* Our Lord ſpeaking of thoſe troubles that ſhould precede the day of judgment, ſaith, theſe be ἀρχαὶ ὠδίνων, *the beginnings of Sorrow*, *Matt.*24. ὠδὶν being properly the *ſorrow of a woman in travel*: The rich man in hell ſaith ὠδυνῶμαι ἐν τῇ φλογὶ; *I am tormented in this flame*; And *Abraham* uſeth the ſame word again to him in the next verſe. Theſe things ſet out unto us, the difficulty and danger of bringing forth; and therefore it may be juſtly accounted a great bleſſing here promiſed; that ſhe ſhall not miſcarry, but bring forth.

Hoſ.13.14. יולדה

Mat.24.8.

The Uſe of this is:

Application Vnto wives.

Firſt, To women that are with childe, that ſeeing it is Gods bleſſing, they ſhould direct their prayers unto him, for their happy progreſs in this great work: Not unto *Lucina*, as the Heathens; or as the Papiſts to the Virgin *Mary*, or any other Saint or Angell; but to God; whoſe ſole bleſſing 'tis both to conceive, and to bring forth. Secondly, they ſhould not be guilty of any thing, whereby they may prevent this bleſſing; ſuch intemperance is in ſome, ſuch hunting and violent agitations of their bodies, that they oftentimes miſcarry, and are the cauſes of much woe to themſelves; beſides the contemptuous repelling of Gods bleſſing, that they are guilty of. Thirdly, It ſhould teach them, after their childe-bearing, to give God thanks; and that not only in a perfunctory and formall manner, or in ſome concealed way, as if they were aſhamed of it: but to do it ſolemnly, and even to require the aſſiſtance of the congregation: for there are but few deliverances temporall, that hold weight with the delivery from the paines of child-birth; and certainly, if Gods mercy be in a fire, our thankfulneſs muſt not be in a froſt: if we ſhall be earneſt to cry to God in our wants, and not return to give thanks, a worſe Leproſie ſticketh to the ſouls of thoſe in the Goſpel, then they under the Law were afraid of in their bodies.

To husbands.

Secondly, It is an Uſe to Husbands, that ſeeing this is ſuch a bleſſing, they ſhould do their part in praying unto God, in the behalfe of their wives; that they may have an happy paſſage, through ſuch great Sorrows, and may ſafely bring that into the world, which they goe withal.

1. They ſhould favour them all the time, both in contenting them, to their power, with ſuch meats as they have a minde to: 2. not putting upon them hard or difficult employments. 3. in providing things neceſſary againſt the time that they ſhall lie down; and at that time, being tender over them, and comfortable unto them. And certainly, were there not Religion to enjoyn this, Reaſon and equity would require it, That ſeeing the woman hath the pain and ſorrow, and the man free, (whoſe childe it was, as well as hers) he ſhould be reſpective of her, and loving unto her, and not be wanting in any thing neceſſary for her.

To children.

Fourthly, it is an Uſe for Children. Is it ſuch a bleſſing of God,

to

to bring them thorow ſuch difficulties and dangers into the world?

1. They ſhould be thankful to God. How did he preſerve them ſo many moneths, in the dark receptacle of the womb! *Nazianzen* calleth men δισσοὺς, that is, twice buried; once in the womb of the mother, and again in the womb of the earth. How did God make them grow and increaſe there, and bring them forth! They might have been brought to the birth, and no ſtrength to bring them forth; or they might have been brought forth dead. God hath brought them forth alive, and therefore it is worthy of their beſt acknowledgement. *To children.* Gregory Nazianzen.

2. It ſhould quicken their love, and reſpect, and obedience to their mother: the mother bought this bleſſing dearly, and they owe the mother much. *Matri debes longa faſtidia, (*ſaith Saint *Ambroſe) longa diſcrimina*; Thou oweſt to thy mother many longings, many loathings, many tedious dangers: *Tibi jejunavit, tibi comedit*; for thee ſhe fed, for thy ſake ſhe faſted: faſted oftentimes from the beſt diet, and fed ſometimes on things worſe, for thy ſake: Yea, *Cùm ediderit quod optavit*; (ſaith he) *partu abſolvitur, non timore*; when ſhe hath brought what ſhe deſired, ſhe is free from her burden, but not from her fear and care; ſhe hath her hands full ſtill, and her head full ſtill, and her heart full ſtill, and ſtill is anxious for thy well-doing. It is true, ſuch is the corruption of mans nature, that he that will reſpect the father, is not ſo reſpective of the mother: ſhe is the weaker veſſel, and men take a liberty to ſtep over the hedge where it is loweſt. But we ſhall finde father and mother joyned, in the Commandment: *Jacob* is ſaid to have obeyed his father and his mother, *Gen.* 28. and *Solomon*, at leaſt twenty times in the *Proverbs*, mentioneth both father and mother: And we ſhall finde, *Levit.* 29. the mother put before the father; *You ſhall fear every man his mother and his father*: as if he would on purpoſe meet with that neglect that is of the mother. But were there not this charge, yet the conſideration of the many pains and pangs that the mother hath endured, the many watchings and much trouble that ſhe hath had for the childes good, would oblige every one that hath the leaſt ſpark of good nature, to a due love and reſpect unto her. Upon this ground, old *Toby* counſelleth his ſon, to love and reverence his mother, and *not to be wanting unto her all his days*. Oh then, having been brought into the light thorow ſo much trouble to the mother, let every childe love her, honour her, never ſuffer her to want. Our Saviour did take care of his mother, when he was leaving of the world. This is ἀμοιβὰς τοῖς τεκοῦσι, 1 *Tim.* 5. to *requite their parents*: this is *Vicem reddere parentibus*, (as Saint *Auguſtine* ſaith of his mother *Monica*;) to reflect ſome of the good offices of parents. This is ἀντιπελαργεῖν, as the young ſtork doth by the dam: This is that which will bring a bleſſing upon the childes head: And it was never found, that a childe that was pious in this kinde, went away unrewarded: but on the other ſide, to neglect the mother, and deſpiſe *Gen.* 28.7. *Levit.* 19.3. 1 Tim. 5.4.

ſpiſe her, is the next way to a curſe: for ſuch a one, (ſaith *Agur*, Prov. 30.) *the raven of the valleys ſhall pick out his eyes, and the young eagles ſhall eat them.*

Prov. 30. 17.

3. A third advancement of her comfort is, that ſhe *ſhall bring forth a ſon.* The Angel comforteth her, *Quoad ſexum prolis, promittendo maſculum*; according to the ſex of her ſeed, by promiſing a male.

Obſerv. 3. *Importunate deſires of children, and eſpecially of males, is a frailty of nature. True piety (in both) contentedly attends Gods pleaſure.*

Great and earneſt have been the deſires of people after children.

Abraham ſeemeth, in his infirmity, to over look all the bleſſings that God had or could beſtow upon him, in compariſon of a childe, *Gen.* 15. *What canſt thou give me, ſeeing I go childleſs?* And we ſee how earneſt *Iſaac* and his wife both were for a childe, *Gen.* 25. and how paſſionate was *Rachel* in this caſe! *Give me children, or elſe I die*, ſaith ſhe to her husband, *Gen.* 30. And how did *Hannah* take on, for this defect of iſſue! 1 *Sam.* 1. And *Gehazi* ſuggeſteth this to his maſter, as the onely way to gratifie the *Shunamitiſh* woman for all her kindneſs, 2 *Kings* 4. to beg a childe, of God, for her. And the women were then earneſt, not onely out of an inſtinct of Nature; for it is natural to deſire children; not onely out of a deſire to give contentment to their husbands; but ſecondly, out of a fear of the reproach and ſhame of barrenneſs. *God hath taken away my reproach*, ſaith *Rachel*, after ſhe had born a ſon, *Gen.* 30. and ſo ſaith *Elizabeth*, *Luke* 1. 25. *God hath looked upon me, to take away my reproach among men.* And as, upon theſe reaſons, they were deſirous of children; ſo of a male-childe: their hearts ſtood moſt to this of old, becauſe every woman in *Iſrael* was deſirous, yea ambitious to be the mother of the Meſſiah, who, they knew, ſhould be *the ſeed of the woman.* And ſtill the affections of mothers are carried to a male: whether it be in regard of the dignity; (for the male is more excellent then the female, even from the creation;) or whether it be in regard of the perfection: Nature doth intend a male, (ſaith the Philoſopher;) and the female he would have to be ἀποβασις τῆς φύσεως, an aberration of Nature. God would have the males conſecrated to him: *All the males ſhall be mine*, Exod. 13. and the Paſchal Lamb, that was to typifie Chriſt our ſacrifice, was to be a male: and, *Mal.* 1. he is curſed, as a deceiver, that hath a male in his flock, and offereth that which is corrupt or imperfect. Or laſtly, whether it be becauſe the male doth longeſt continue the name of the family: for it dieth in the female, being planted into another ſtock; I do not determine. But, commonly, the affection of the mother is to the male: and therefore *Sarah* is told, ſhe ſhall *have a ſon*; and the mother of *Samſon* is told, ſhe ſhall *have a ſon*: *Hannah*, being barren, one would have thought, ſhould have been contented, even with a female; yet you ſhall ſee, 1 *Sam.* 1. that her deſire is for a man-childe. And for the increaſe of the *Shunamitiſh* womans comfort, 2 *Kings* 4. he tells her, ſhe ſhall not onely have a childe, but ſhe ſhall *embrace a ſon.* So the Angel to *Zacharias*, knowing what would beſt ſuit both with his deſire and his wife's, telleth him,

Gen. 15. 2. And Chap. 25. And 30. 1.

Gen. 30. 23.

Ariſtotle's.

Exod. 13. 12. Mal. 1. 10.

1 Sam. 1. 11.

2 King. 4. 16.

that

that his wife *Elizabeth* ſhall *bear him a ſon*, Luke 1. 13. And ſo the Angel to the Virgin *Mary*, *Thou ſhalt conceive in thy womb, and bear a ſon*, verſ. 31. Luke 1. 13.

For the Uſe of it:

Application

A ſon is Gods bleſſing, and it is not ſimply unlawful to ask it of God; but it muſt be with ſubmiſſion of our deſires and requeſts to Gods good will and pleaſure: and if it ſhall pleaſe God not to anſwer us in the thing we deſire, yet not to be tumultuous, or murmure at it: For,

Firſt, Beggers muſt be no chuſers: it were an inſolent part in a begger, becauſe he could not have what he would, to deſpiſe that which is given. *Omnes mendici Dei ſumus*, (ſaith the Father;) we are all beggers to the Almighty; and he will give us what he thinks good, and we are bound to take it thankfully.

Secondly, we muſt know, that he doth more for us, in giving us any children at all, then he oweth us.

Thirdly, if people had no childe, they would be glad of any.

Fourthly, it may be, though God doth not hear us *ad voluntatem*, (ſaith the Father) yet *ad ſalutem*; according to our will, yet he doth, to our welfare. In denying us that which our hearts much ſtand unto, he preventeth our ſin (as foreſeeing we would too much doat upon it) and our ſorrow: if he ſhould take it away, we ſhould be more afflicted: and croſſes ſooneſt come in thoſe things we love moſt. Or if that childe ſhould miſcarry, by a lewd courſe, it would be ſo much more vexation, by how much our affection hath been greater; as we ſee in *Abſalon*, whoſe ruine was the more grievous to *David*, becauſe he paſſionately loved and affected him.

Secondly, let it teach us, that when God ſatisfieth our deſire, in the particular thing we deſire, whether it be male or female, to be truely thankful for it, and to make right uſe of it. We have but little reaſon to expect, that God ſhould gratifie us in the very individual thing that we deſire: for, how often, when he calleth for this and that at our hands, do we put him off, and ſend him away empty? And if we do any thing, it is no further then it ſtandeth with our own liking; ſo that we rather pleaſe our ſelves then God. And therefore when (notwithſtanding the ill meaſure we offer him) he ſhall give us our deſires in the very thing we ask, we have reaſon to be thankful, and put ſuch a bleſſing to the beſt uſe, even that which may make moſt for Gods glory: ſo did *Hannah*, as appeareth, 1 *Sam.* 1. *For this childe I prayed, and the Lord hath given me my portion which I asked of him: therefore alſo have I lent him unto the Lord; as long as he liveth, he ſhall be lent unto the Lord.* So ſay every of you, when you look upon this or that childe, and can ſay, This is the ſon of my deſires, this is the daughter of my prayers; I begged earneſtly for him or her, and God heard my requeſt: be more careful to bring them up in the fear of God; and provide that they may honour God in an eſpecial manner: 1 Sam. 1. the two laſt verſes.

ner: And let not a fond and carnal affection and indulgence, make you forget the bleſſing you have received; God hath fulfilled your deſires, ſeek to fulfill his, which is to be moſt honoured with thoſe bleſſings, that he hath beſtowed upon your importunity; if you fail in this, there may a curſe lye in that which you have moſt earneſtly deſired, and obtained; and you may ſmart to purpoſe, for your unthankfulneſs.

The repetition of that paſſage.

The fourth conſolation in this prediction is in the name, and Reaſon of the name: *Thou ſhalt call his name Iſhmael.* This was not to give power to her to impoſe the name, for it properly belonged unto the husband: and ſo we ſhall finde afterward, that *Abraham* called his ſons name (which *Hagar* bare,) *Iſhmael*: And ſo *Jacob* altered the name that his wife had given, from *Benoni* to *Benjamin*: if we finde in Scripture, that women gave names to their children, we muſt ſuppoſe the conſent of their husbands; not that they did it by their own authority. The wife of *Manoah* bare a ſon, and called his name *Sampſon*; the women, the neighbours of *Naomi*, gave the childe a name, *Ruth.*4. but we muſt ſuppoſe, it was ſuggeſted unto *Boaz*, and he appointed it. So *Hannah* gave *Samuel* his name, no doubt with the conſent of her husband *Elkanah*, 1 *Sam.*1. *Elizabeth*, likewiſe, when the child was to be circumciſed, and the neighbours would have him called *Zacharias*, after his father; ſhe ſaid no, he muſt be called *John*; yet was not that ratified, till the father himſelf was conſulted; and when he ſaid it muſt be ſo, they called him *Iohn*: but I let that paſs; he ſhall be called *Iſhmael, nec præterea*, ſaith *Cajetan*; take knowledg that *Iſhmael* is the firſt, in Scripture, that God gave a name unto, before he was born: but withall another obſerveth, that he was the only ill in Scripture, whoſe name is foretold: The next was *Iſaac* and *Ioſias*, in the old teſtament; and the Baptiſt and our bleſſed Saviour, in the new: But in or before the birth of theſe four (whoſe names were foretold,) there was ſome miracle ſhewed; *Iſaac* born of *Sarah* at ninety years of age: when *Joſias* was named, the Altar clove in ſunder, 1 *Kings* 13. When the Baptiſt was promiſed, his Father was ſtrucken dumb; and Chriſt was born of a virgin: but in the foretelling of *Iſhmaels* name, no miracle, that we read of, was wrought; unleſs we will give way unto the fiction of the Hebrews, (that we mentioned in the beginning;) that the childe was dead in *Hagars* womb, upon her long travell; and miraculouſly revived again. Well then, the foretelling of *Iſhmaels* name, though (as Saint *Chryſoſtom* obſerveth;) it ſheweth the care that God had of *Hagar*, by mentioning ſuch particulars; yet it is not to be boaſted of; nor any of thoſe outward things elſe, wherein, men out of the covenant, have as great a ſhare as others, yea oftentimes a greater then others; as if they were certain evidences of Gods ſpeciall love: no, they fall alike, both to good and bad, ſaith the Preacher, *Eccleſ.*9. There is a conceit, that poſſeſſeth the minde of many a man

Obſerv. 4. *The impoſition of the name belongs unto the Father; yet no name, or other externals whatſoever, to be boaſted of, or deemed a priviledg.*
Ruth.4.
1 Sam.1.

Cajetan in locum.

1 Kings 13.2.

S. Chryſoſtom

Eccleſ.9.

man in the world; who being guilty of groſs ſins, yet becauſe God bleſſeth him in theſe outward things, and maketh him proſper; ſaith, ſurely God would not thus favour me, if he did not love me; is it like I ſhould enjoy this abundance, if God did not bear a ſpeciall affection towards me? But this is a groſs miſtake, for *Eſau* was hated of God, and yet the fatneſs of the earth was his portion. Theſe be thoſe, *that have their portion in this life*, *Pſal.* 17. and yet, have no part in Heaven: Let no man therefore think, theſe outward things and the full enjoyment of them, aſſurances of Gods ſpecial love; but let him labour (as I ſaid the laſt day) for the graces of Gods Spirit; which are *panis Filiorum*, the childrens bread; and the doggs of the world ſhall have no part in them: Gifts are beſtowed upon *Iſhmael*, and the ſons of the Concubine; but the inheritance, is reſerved for *Iſaac*: God only loveth with a ſpeciall love, and the affection of a Father, whom he hath ordained to ſalvation. *Application* Pſal. 17. 4.

But now for the reaſon of the impoſition of this name, *becauſe the Lord hath heard thy affliction*: Where we may obſerve, the reaſon of the impoſition of names: 1. It hath not been only uſed, to diſtinguiſh one party from another; but 2. in the ſecond place, to ſignifie ſomething to come. So *Hevah* had her name, becauſe ſhe was to be the mother of all living: and *Abram* was called *Abraham*, becauſe he was to be the Father of much people; and *Sarah*, becauſe ſhe was to be the mother of Princes. And *Iſaac* had his name from laughter; not only becauſe of the preſent rejoycing of his parents, but becauſe he was to be cauſe of joy to poſterity, in regard the Meſſiah was to ſpring from him: And *Ioſeph*, becauſe God would add another ſon. And *Solomon*, becauſe he was to be a peaceful Prince. And *Ieſus*, *becauſe he was to ſave his people from their ſins*. 3. Names have been impoſed, to keep in freſh memory, ſome bleſſing paſt; and ſo we ſee *Iacob* hath the name of *Iſrael*, to put him ſtill in minde of his wreſtling with God, and how he prevailed with him. So *Ioſeph* called his elder Son *Manaſſes*, becauſe God had made him forget his affliction; and his younger, *Ephraim*, becauſe God had made him fruitful in the land of his affliction. And ſo *Moſes* had his name, from being drawn out of the flaggs. And *Samuel*, becauſe he was begged of God; yea to this purpoſe, that Gods people might remember his mercies, they have given names to places: *Abraham* calls the place where God had ſpared *Iſaac*, and provided another ſacrifice in his room, *Iehovah-jireh*; *the Lord will provide*, that he might never forget the experiment he had, of Gods gratious providence: *Jacob* changeth the name of *Luz*, into *Bethel*, *the houſe of God*, *Gen.* 28. that he might ever remember how gratiouſly and comfortably God had revealed himſelf unto him, in that place: *Iehoſophat*, and the people, that they might never forget the marvellous comfort that they had received from God, in a ſtrange deliverance, from an invincible army of the Ammonites

Obſerv. 5. *The ſtrange metamorphoſes of ſin.*

Gen. 22. c. 28.

and *Moabites*, and *Edomites*, called the place (where they met together to praiſe God for his mercy) the valley of *Berakah* (*i. e.*) the
2 Chron. 20. valley of bleſſing, 2 *Chron.* 20. yea, they have given names to times: *Mordecai* and Gods people, to keep in perpetual remembrance that deliverance of theirs from that conſpiracy of *Haman*, did not only keep thoſe daies wherein execution ſhould have paſſed upon them, as daies of rejoycing, every yeare; but called them daies of *Purim*,
Eſther 9. *Eſther* 9. פור is a Lot, and a Lot, we know, was caſt upon them, for their extirpation.

Laſtly, Names have been given unto men, as to mind them of Gods mercy to them, ſo of their duty to him; that as oft as they heare or remember their name, they might be ſtirred up to thankfulneſs and obedience: as *Judah*, that is from praiſing. *Simeon*, from hearing; and *Benjamin*, the ſon of his fathers right hand; which carried his duty in it. So *John* or *Jochanan*, the graces of God; and *Theophilus*, and *Timothy*, and divers others.

Now for the Uſe of this:

Application Firſt, Let all Parents learn to give fitting Names to their Children, ſuch as may mind them of Gods mercy, and their duty; ſuch as may be Monitors to them upon all occaſions, to remember God and themſelves: Scripture Names are fit to be given, for they have good inſtructions in them.

Secondly, Names of vertuous Predeceſſours, by whoſe examples they may be ſtirred up to tread in their ſteps. They too too much offend, that care not what heatheniſh Names they give to their Children; and ſome give ſuch ridiculous Names, that they are far from Chriſtianity, or Civility: And ſome again are ſo affected, and rather give Sentences, ſometimes, then Names; that (me thinks) it is a diſhonor to God, in whoſe Name the Child is baptized; to the holy Sacrament which is ſolemnized; and to the Congregation of Saints, before whom the Name is given; yea, to the Child it ſelf, who is like to carry a mock and a brand, rather than a Name, all the daies of the life of it.

Thirdly, When people have good and ſignificant Names given unto them, let them labour to make them good; ſo did *John*: He had the grace of God; and *Theophilus*, He loved God. So did *Timotheus*, according to his name, He was a man that feared God. So was *Clemens*, and *Prudens*: So was St. *Jerom's* *Pannachius*, and St. *Ambroſe* his *Agnes*: and *Nazianzens Meletius*: And *Valentinian* ſaid of *Probus*, He was *vir ſui nominis*, that he was a man of his own name (*i. e.*) an honeſt man. Thoſe that have had ill names, have fulfilled them; as we ſee in *Zeb* and *Oreb*, a Wolfe and a Raven; and ſuch they were againſt the people of God: And *Nabal*, as his name was, ſo was he, *he was a foole, and folly was with him*: And *Achitophel* made good his name, for (though he were accounted as a wiſe man, and conſulted as an Oracle, yet) he dyed as אחיטופל (*i. e.*) *The kinſman*,

or brother of a foole; for ſeeing his Counſell deſpiſed, *He went home, ſet his houſe in order, and hung himſelf:* Let thoſe then that have good names, make them good: But here is a groſſe defect, *Abſalon* hath a name that ſignifieth the peace of his Father, and we know full well what a diſturbance and a vexation he was unto him; *Zedechiah* ſignifieth, the righteouſneſs of God, and a moſt unrighteous man he was; *Antiochus* was called *Epiphanes* (*i. e.*) illuſtrious; whereas he was ἐπιμανὴς, the furious; and breathed out nothing but cruelty againſt the people of God: And ſo the Pope of *Rome* that ſtileth himſelf *Servus ſervorum*, the ſervant of Servants, ſheweth how he doth affect to be *Dominus Dominantium*, A Lord of Lords; it is a faſhion of the Popes when they enter on the Popedome, to alter their names: But *Pollidor Virgil* obſerves, He that called himſelf *Bonifacius* was *Malefacius*, He meaneth an ill doer: *Urbanus* was *Ruſticus*, (*i. e.*) clowniſh; or as it was ſaid of one of that name, *Turbanus*, from his troubling ſo the Chriſtian world; *Innocentius*, *Improbus*, being moſt nocent; *Pius*, *impius*, being ungodly; *Paulus*, *Saulus*, being a perſecutor. And ſo the *Jeſuites* have a glorious name, but (as one ſaith of the Philoſophers) *Nomen ſibi ſolum retinuerunt*, They have retained only the name unto themſelves; for how unlike are they to him whoſe name they do moſt impudently uſurp? He went about doing good, they go about doing miſchief, like their great maſter the devill, *ſeeking whom he may devour*. And as he *commeth from compaſſing the earth*, ſo they *compaſſe Sea and Land to make a Proſelyte, though they make him ſeven times more the child of the devill then themſelves*. His words and deeds were alwaies full of compaſſion and mercy, theirs full of rage and cruelty: None more meek then he, none more proud then they: None more peaceable then he, none more tumultuous then they. As of old there was no Play, but there was a Devill in it; ſo no Treaſon or Conſpiracy, in theſe latter times, wherein the hand of theſe *Joabs*, theſe *Jeſuites*, is not. But not to lay the Scene too far off, How are we our ſelves guilty in this kind! We have a glorious Appellation, that which thoſe of the Church of *Antioch* firſt had, and no doubt triumphed in, *Acts* 11. And that is, the name of Chriſtians; we have it from Chriſt, and ſhould have that annointing St. *John* ſpeaketh of, 1 *John* 2. And the ſame mind ſhould be in us that was in Chriſt Jeſus, (as St. *Paul* ſpeaketh;) we ſhould learn of him, we ſhould reſemble him; and the very name is a ſtrong Obligation upon us. St. *Bernard* maketh one of the graces of the ſoul to be *Recordatio propriæ profeſsionis*, the apprehenſion and memory of her own Chriſtian Profeſſion; But at the other ſide it is a foul diſparagement to a man, *vocari quod non eſt*, to be intituled what he is not, (Saith S. *Auguſtin.*) *Nomen inane*, *Crimen immane*, a fruſtrated name, is an hainous crime; and yet how defective are we unto this our Denomination? Called Chriſtians, but live like Pagans. Oh what a Soloeciſme is This? Our Lord hath redeemed us, and there is a vertue

Pol. Virg.

Act. 11 26.

1 Iohn 2.

Bernard.

St. *Auguſt.*

that proceedeth from his Paſſion, to make thoſe whom he hath redeemed, holy; He is our head, and thence is an influence from the head into all the members; Too, we profeſs our ſelves the Redeemed of the Lord, and find no vertue of his Death; Members of him, and find no power conveighed unto us, for Piety: What will the Heathen ſay? Chriſtians and bloudy! Chriſtians and exceſſive! Chriſtians and licentious! Chriſtians and fraudulent! Chriſtians and malicious! Wherein are they better than we? They ſhame their Maſter by their lewd courſes. In the feare of God, as we have this honourable Title, full of dignity, that we are Chriſtians ſo let it mind us of our duty, and let it be a tye upon us to walk worthy of that calling to the which we are called: For elſe (as it was ſaid in another caſe) *Nomen Crimen*, the Name of Chriſtian was their Fault; (ſaith *Tertullian*:) So it will be to us, the very Name will be our fault, and the glorious Appellation will encreaſe our condemnation.

Tertul. in Apol.

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THE

THE FIFTEENTH SERMON.

GEN. 16.11,12.

Becauſe the Lord hath heard thine affliction. Verſ. 12. *And he will be a wilde man.*

THe words of the Angell to *Hagar*, were of three ſorts:
First, of Queſtion, verſ.8.
Secondly, of Direction, verſ.9.
Thirdly, of Prediction; and he foretelleth,
First, concerning the numerous multiplication of her ſeed, verſ.10.
Secondly, concerning the childe ſhe went withall.
1. That ſhe ſhould bring it forth.
2. That it ſhould be a ſon.
3. That ſhe ſhould call his Name *Iſhmael*.
To which is added the reaſon of the Name, verſ.11.
Thirdly, he foretelleth the quality, and diſpoſition, and courſe of this ſon, verſ.12.
He ſhall be a wilde man, his hand ſhall be againſt every man; and every mans hand againſt him.

We have diſpatched the words of Queſtion and Direction; and in thoſe of Prediction, are come as far as his Name: and have ſpoken ſomething, concerning the impoſition of Names.

Now for the Reaſon of this Name, here; *Becauſe the Lord hath heard thine affliction.* *Calvin* upon this paſſage ſaith, *non legimus Agar in ſuis anguſtiis confugiſſe ad preces*: we read not any thing of *Hagars* prayers, in theſe ſtraights of hers, and yet ſhe is heard: God (ſaith he) inclineth to help people, ſometimes upon their ſupplication; ſometimes even when they are mute, and ſay nothing; *maketh his ſun to ſhine, and his rain to fall, upon the juſt and the unjuſt*; he helpeth them; for the former, he is ſaid *exaudire preces*; to hear the prayers: for the latter, *exaudire miſerias*; to hear the afflictions of his people. It is certain, that God is ſo merciful, that many times he bringeth thoſe out of trouble, that never ſeek unto him in their trouble: and ſome negligent ones are apt to plead this; and therefore

Calvin in locum.

Obſerv. 1. *The father of mercy oft heareth the miſeries of his ſervants before they can put up their prayers.*

Application Dan. 9.23.

Psal. 116. 1.

1 Sam. 1. two last verſes.

Psal. 128. 2.

Chald. Paraph.

Obſerv. 2. *The great comfort of Gods accepting our Devotions, with Caution touching apprehenſions of the contrary.* Iob 30.20. Psal. 80.4. Iſa. 1.15.

Psal. 109.7.

Gen 4.4.

therefore when the hand of God is upon them, they do not make ſupplications to their Judg; but ſuch ſhould know, that that deliverance which cometh without ſeeking, hath not that comfort and ſatisfaction in it, which that hath that commeth upon a mans paines: for it argueth the love of God to a man, as the Angel telleth *Dan. c. 9. At the beginning of thy Supplications the Commandement came forth, and I am come to ſhew thee, for thou art greatly beloved.* Secondly, it ſtirreth up love in men towards God. *I love the Lord* (ſaith *David*, *Pſal.* 116.) *becauſe he hath heard my voice and my ſupplications.* Thirdly It ſtirreth one up to the greater thankfulneſs, as we ſee in *Hannah*, 1 *Sam.* 1. the two laſt verſes, *For this Child I prayed, and the Lord hath given me my Petition which I asked of him, therefore have I alſo lent him unto the Lord; and as long as he liveth he ſhall be lent unto the Lord:* That eſtate which is caſt upon a man unexpectedly, hath not that true ſweetneſs in it, with that which a man hath gotten by his own induſtry: And therefore it is promiſed as a ſpeciall bleſſing, *that a man ſhall eat the labour of his hands*, *Pſal.* 128. And ſo for a man to be freed from trouble, without any ſeeking unto God, is not ſo comfortable, as when a man hath prayed and begged hard for it.

But I hold you no longer in this:

For with the leave of ſo Reverend an Author as *Calvin* is, it may very well be ſuppoſed, that *Hagar* did pray, in her affliction, unto the Lord; and that God upon her humble prayer was inclined to ſhew her mercy: and therefore the moſt underſtand by this Phraſe, *He hath heard thine affliction*, the prayers which ſhe made in her Affliction; and ſo the *Chaldee* Paraphraſe Tranſlateth it, *Hath received thy prayers.* And what a ground of joy is this, to have a mans Prayer admitted, and acceptable? *Bleſſed be the Lord* (ſaith *David*) *that hath not turned away my Prayer*, *Pſal.* 66. 10. And he is often rejoycing, becauſe the Lord had heard him. On the other ſide, how grievous is it, for a mans Prayers to find none admittance, as we hear *Job* complaining, *Cha.* 30. I *cry unto thee, but thou doſt not hear me*; I *ſtand up, and thou regardeſt me not. How long wilt thou be angry againſt the Prayer of thy People?* ſay they, *Pſal.* 80. So the Church, *Lamentations* 3. 8. *When* I *cry and ſhout, he ſhutteth out my prayer.* So how God threatneth his people, *Iſa.* 1. *When you ſpread out your hands*, I *will hide mine eyes from you, yea, when you make many prayers*, I *will not hear.* Sometimes God not only not admitteth, but he rejecteth the Petitions of ſome, that their prayer becomes ſin, *Pſal.* 109.7. Yea, their prayer is an abomination, *Prov*, 28. 9. So there is a comfort, to have Prayer thought well of; and ſo is it for any other duty that we perform to God; a great comfort to *Abel* it was, that God did accept his Sacrifice. The word שעה ſignifieth, to look unto it, *Cum delectatione*, with complacency and delight; the Septuagint rendreth it, ἐπίδεν, he beheld. But *Symmachus*, ἱλαρύνθη, He was delighted with it; it is part of that prayer of *David*, in behalf of the King, *that God will accept his burnt offerings.*

The

The word רשץ is there uſed, which ſignifieth, turning into aſhes, which was a manifeſtation of Gods accepting of the Sacrifice, when by fire from heaven he conſumed it; as is ſaid of *Eliahs* Sacrifice, and *Solomons*; and is ſuppoſed to be that teſtimony that God gave of his acceptation of *Abels* Sacrifice; and therefore *Theodoſius* turneth the word that we had before, ἐμπύρευσεν, *inflammavit, He hath inflamed.* *Iſa.*56.7. God ſaith, *he will make his people joyfull in the houſe of prayer, (i.e.)* whoſoever therin ſhould devoutly appear, their burnt Offerings and their Sacrifices ſhould be accepted: what a comfort was it to *Cornelius*, *Act* 10. 4. when the Angel told him, that *his Prayers and Almes were come up for a memorial before God:* God did not only take knowledg of them, and like well of them, but they were εἰς μνημόσυνον, as a ſtanding pillar in Gods ſight: Well might *Solomon* ſay, *Eccleſ.9. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for now God accepteth thy works.* It is not to ſay, with what a delicious raviſhing ſweetneſs the ſoul is filled, when it is perſwaded of Gods acceptation of its ſervices.

In Piel רשץ *in cineres vertit.*

Iſa. 56.7

Act. 10.4.

Eccle.9.7.

Again, Gods hearing of Prayer is not only an admittance and accepting of it, but a reſolution and purpoſe of ſatisfying the deſires of his people, ſo far as may ſtand with his glory, to give; and their good, to receive: When he is deſcribed to be a God that heareth Prayer, *Pſal.65.* It is not only meant, that he lendeth an eare to Prayer, but he condeſcendeth to a ſatisfaction of thoſe Prayers: He fulfilleth the deſire of thoſe that fear him; *he heareth their cry, and ſaveth them*, *Pſal.* 145.

Pſal. 65. 2.

Pſa.145.19.

And therefore for the Uſe of it:

Application

How may this encourage us to pour out our wants before God, in the time of our Affliction? This is that courſe that Gods people have taken, in any kind of diſtreſs; if it have been diſtreſs outward, either in regard of enemies, we ſhall find *Jehoſophat* ſeeking the Lord, when that great Army came againſt him, 2 *Chron.*20. If ſickneſs, *Hezekiah turneth him to the wall, and prayeth:* If ſcorn and contempt, *Job* 16. *My friends ſcorn me, but mine eyes poure out teares unto God.* Teares the ſtrongeſt Oratory; And that which offereth the greateſt violence to Heaven. If it be impriſonment, *Manaſſes being in fetters prayeth, and prayeth earneſtly*, 2 *Chron.*33.

Iob 16.20.

2 Chron-33.

Secondly, In any inward deſires they have uſed this means; as when they have been troubled with ſome ſtrong temptation: when the meſſenger of Satan was ſent to buffet St. *Paul*, 2 *Cor.* 12. He ran to God by Prayer, *For this thing I beſought the Lord thrise that it might depart from me:* Or if their conſcience have been wracked with a ſence of Gods wrath, They have betaken themſelves to Prayer. *Pſal.*18.5. *David* ſaith, *The ſorrows of hell compaſſed me about, the ſnares of death prevented me; in my diſtreſs I called upon the Lord, and cryed unto my God.* Yea, our bleſſed Lord, who was in a greater anguiſh of ſpirit, then ever any man in the world was, (through the apprehenſion of Gods

2 Cor.12 8.

Pſa.18.5,6.

Gods fierce wrath againſt him,) ſought comfort this way; *he offered up prayers and ſupplications, with ſtrong crying and teares*, *Heb.*5.7. Let us then take the courſe that Gods people have done; and upon this *receipt*, there is a *probatum* in all times: faithfull prayer, hath ever been as *Noahs* Dove, that hath brought an Olive-Leafe of peace at laſt: and if we have not, ſo ſoon as we deſire, a return of our prayers, (for ſome Reaſons beſt known to God;) this may ſupport us:

Heb.5.7.

Firſt, that God takes knowledg of our prayers; he could tell *Ananias*, that *Paul prayed*, *Acts.9.*

Acts 9.11.

Secondly, they are pleaſing unto him, *Pſal.*141.2. as *Incenſe*, as *odours*.

Pſal.141.2.

Thirdly, he will certainly give an anſwer in due ſeaſon, for he hath bound himſelf by promiſe. 2 *Chron.*15. *If we ſeek him, he will be found of us*; *the ſeed of Iacob ſhall not ſeek him in vain*, *Iſaiah.*45.19. *and this is our confidence, that we have in him.* 1 *Ioh.*5.14. *that if we aske any thing according to his will, he heareth us*: in the mean time, it is our duty to wait, to tarry the Lords leiſure.

2 Chron.15.2.

An exception.

Obſerv. 3. *God oft delivereth gratiouſly even thoſe that ſuffer deſervedly*

Fourthly, He hearing, certainly He will ſtabliſh our hearts. But now there is an Objection againſt this; ſeeing God hears the affliction of *Hagar*. Why, ſhe ſuffered juſtly, for her inſolency againſt her miſtreſs, and for her diſcontented flight; and therefore it was fit, ſhe ſhould ſmart for it; had ſhe been innocent, and had carried her ſelf fittingly; reaſon ſhe ſhould have been reſpected: for Gods care is for the innocent; *David* none other way expecteth a bleſſing from God, for *Shimeis* curſing of him; but becauſe he was innocent of the crimes objected againſt him, 2 *Sam.*16. and *Pſal.*18.20. he ſaith, *The Lord did recompence* him, *according to the cleanneſs of* his *hands*. I Anſwer with *Muſculus*; God delivereth gratiouſly, even thoſe that ſuffer deſervedly; and herein his mercy appeareth: for were there no cauſe of ſuffering, but that men were innocent, mercy had no place: If the beſt of us all, ſhould have no further hope of being delivered out of our afflictions, then we are innocent, we might juſtly deſpair of deliverance: for what meer man in the world, ever ſuffered, and did not deſerve it? It is true, it may be in regard of ſome thing objected, for which they ſuffer, they may be faultleſs, and men may be unjuſt in proſecuting them; but conſidering the affliction as comming from God, there is cauſe enough; and every man muſt *lay his hand upon his mouth*, and *juſtifie God in his ſayings*, and clear him *when he is judged*. Though *David* knew he was guiltleſs of any evill, done to the houſe of *Saul*, as *Shimei* charged him; yet he underſtood well, that he was faulty otherwiſe; and that God did puniſh his other ſins, by this ſcorn of a malignant tongue: If he ſpeak of Gods recompencing him, according to his innocency; he doth not quit himſelf from all fault; but only take knowledg of Gods favour, in reſpecting his innocency, in regard of the particular objected. *Iob* ſuffered unjuſtly from his friends; and his heart juſtified

2 Sam.16.

Muſculus.

juſtified him, in that which they laid upon him: but yet he acknowledgeth his own ill deſervings, and that God juſtly doth afflict him.

For the Uſe of this:

Application First, let it teach us to magnifie Gods goodneſs, and mercy towards men; who though they have juſtly incurred his wrath, and in regard of their provocations, he might be deaf to their prayers, and not deliver them; *yet in the midſt of wrath, he remembreth mercy*, and taketh matter of being merciful, from himſelf; heareth their prayers, and brings them out of trouble; *he is a father of mercy, and a God of all conſolation*: *tam pius nemo, tam pater nemo*, (ſaith *Tertullian*) none ſo fatherly, none ſo compaſſionate: *He knoweth whereof* men *are made, and remembreth that* they *are but duſt*; *he dealeth not with* them *after their ſins, nor rewardeth* them *after* their *iniquities*: though he might whip them with *ſcorpions*, he will do it only with *rods*, and thoſe rods he will remove too: *the rod of the wicked ſhall not reſt upon the lot of the righteous. He will take them* ἐκ-μάγ τῆς ἀτομωνῆς (as the Greek Father calls it,) *out of the furnace of affliction. He will not ſuffer them to be tempted,* ὑπὲρ ὃ *above what they are able*, 1 Cor. 10. ὥ καταπονῆναι, not to be ſwallowed up: He may ſuffer them *premi, ſed non opprimi*; to be preſſed, but yet not oppreſſed: it is true, there is deſert enough, for the continuance of his wrath; but yet he commeth *virga corrigente, non gladio conſumente*; with a rod of correction, and not with a ſword of deſtruction.

Tertullian. Pſal. 125. 3. 1 Cor. 10. 13.

Secondly, Let this be another encouragement to us, to pray; ſome men apprehend ſo deeply the extent of their ſufferings, and are ſo conſcious to themſelves, of their irritating of God, that they are diſcouraged from ſuing unto God; *mine iniquities have taken ſuch hold upon me, that I am not able to look up*, Pſal. 40. And I wiſh that men could think of this, in the time of temptation to ſin how fearfull, how reſtleſs, how indiſpoſed their ſins will make them to prayer, in the time of their need: But yet this muſt not be given way to; for God ſheweth mercy, even to ſuch as he doth afflict juſtly: when *David* had uttered theſe words; *my ſins are more then the haires of mine head, therefore my ſoul faileth me*, Pſal. 40. 12. Yet for all that, Verſ. 13. He prayeth, *be pleaſed O God to deliver me*; *O Lord make haſte to help me.* And though *Ezrah* acknowledgeth Gods juſtice, and the peoples ſinfulneſs, *Ezra* 3. yet he prayeth: The Prodigall had wilfullly caſt himſelf out of his Fathers houſe, and juſtly lay under the ſad effects of his own diſobedience and profuſion; and yet he reſolveth to ſeek to his father. So *Nehemiah* and *Daniel*, ſee and confeſs the juſtice of God; yet they beg Gods mercy. 2. We muſt know, it is a very good diſpoſition to the mercy of God, to be truly caſt down, in the ſight of our ſin, as the procreant cauſe of our miſery: the Lord ſaith, *Levit.* 26. *If they ſhall confeſs their iniquity, and their treſpaſs, which they have treſpaſſed*

Pſal. 40. 12. v. 13. Ezrah 3. 6. Levit. 26. 40, 41, 42.

againſt me, and that they have walked contrary to mee, and that I have walked contrary unto them, and have brought them into the land of their enemy; if then their uncircumciſed heart ſhall be humbled, and they then ſhall accept of the puniſhment of their iniquity, then I will remember my Covenant. 3. We muſt know, that when we pretend that we ſuffer juſtly, and therefore have no heart to go to God; our infidellity is a far greater ſin, then any we have formerly committed; for it oppoſeth God in his Truth, and maketh him a Lyar; for he hath commanded us, *to call upon him in the day of trouble*, and hath promiſed to *hear us*; and yet we will not call, but ſay *there is no hope*: In the fear of God therefore, let us in our afflictions, acknowledg our own deſert, but withall ſeek to God; the further we have run into Gods debt, the more need we have to ſue for mercy: and let us do this, not in regard of our own particular afflictions, but of the calamity of the times: who ſees not how cloudy the times are, and how full of diſtraction; how the ſides of the building, fly from one another, and the roof, ready to fall upon our heads? It is true, our ſins have deſerved all this, and worſe; yea the very dreggs of the viall: and we muſt ſay with *Mauritius, juſtus es O Domine, & recta judicia tua: juſt art thou O Lord, and righteous are thy judgments*; but becauſe we are ſo deep, in the procuring of the ſtorm, ſhall we forbear to pray for the removing of it? O no; let us cry earneſtly, and mightily unto God, yea not to give over, though things ſhould grow to a greater extremity: *cum duplicantur lateres, venit Moſes*; when the *Iſraelites* taskes were doubled, then came the deliverer; and mans extreamity, is Gods opportunity. Let us pray and pray ſtill, and joyn with our prayers, a godly, ſober, righteous, and peacefull life, and God is where he was, and the ſame he was; he will not take advantage of it, in that our ſins have drawn this upon us: *but he will be found of us, and will heal our breaches, and return our peace and proſperity upon us, like a ſwelling flood.*

ישמעאל One hint further: the name is *Iſhmael, i.e.* God will hear: And the Expoſition is; *God hath heard thine affliction.* The Angel ſeemeth to tell her, that as God had heard her now, ſo her ſon ſhall carry his name; God will hear, if ſhe carry her ſelf as ſhe ought; ſhe may be confident, that he that hath heard her, will hear her in all her neceſſities, and all his likewiſe that *call upon* him; yea, all ſuch as *call upon* him *faithfully.*

We come now to the next Reaſon:

S. Chryſoſtom *in locum.* Wherein is the Angels prediction concerning the quality and diſpoſition of *Iſhmael*, προλέγει τὸ παιδὸς τὸ ἀπλήδυμα, (ſaith St. *Chryſoſtom*,) He foretelleth the inclination of the Child; and it is laid down in three Clauſes.

Firſt, *He will be a wilde man.*

Secondly, *His hand will be againſt every man, and every mans hand againſt him.*

Thirdly,

Thirdly, He ſhall dwell in the preſence of his Brethren.

All which argueth the furiouſneſs, and ferity of his diſpoſition; that as he ſhall be powerfull, ſo he will be provoking and cruell; oppoſite to others, and by that oppoſition drawing enemies upon himſelf.

But before I come to the particulars, obſerve of whom this is affirmed, of *Iſhmael*; why, He was the ſon of *Abraham*, an holy, meek, courteous man, a great lover of peace, and this ſon contrary to him in all theſe things: We may ſee then, that Godly Parents may have wicked Children; *Adam* as he had a religious *Abel*, ſo a curſed *Cain, who was of that evill one and ſlew his brother, becauſe his brothers deeds were good and his evill*, 1 *John* 2. *Noah* a juſt man in his generation had a wicked *Cham*; *Abraham* had this *Iſhmael* who mocked his brother, and perſecuted *Him* that was born after the Spirit, even *Iſaac*. *Gal.* 4. 29. *Iſaac* had an *Eſau, a prophane man*, as he is ſtiled, *Heb.* 12. 16. *Eli* a good man, yet had lewd ſons, who by their wicked courſes made the Sacrifices of God to be abhorred of the people, 1 *Sam.* 2. *Sons of Belial*: wickedneſs is not ſpoken in a ſtronger Phraſe in all the Scripture. *Samuel* a good man and upright, yet his Sons were not ſuch; they walked not in his waies, but after Bribes, 1 *Sam.* 8. *David* a man according to Gods own heart, yet had he an inceſtuous *Amnon*, and an ambitious *Abſalon*; *Jehoſophat* had a *Jehoram*: *Hezechiah* had a *Manaſſes*; and *Joſiah* had a *Jehojakim*. And what is found more true in experience, the Father and Mother good, and the Child ſtark naught?

Obſerv. 4. *The moſt pious Parents may have impious Children, and the contrary: Grace is not entailed by man, but only conferred by God.* 1 Iohn. 2. 12.

Gal. 4. 29.

1 Sam. 8. 3.

The Reaſon whereof is eaſily given: Grace is not traduced from the Parent to the Child; the Father cannot conveigh holineſs unto him, it is the gift of God; Let him be a ſanctified man, yet he begetteth a child as a man, not as an holy man, by naturall Generation, not ſpirituall Regeneration, *Non ex principiis novitatis, ſed ex Reliquiis vetuſtatis*, (ſaith the Father;) Not out of the principles of the new, but out of the Reliques of the old man: *Adam* begot *Seth* in his own image; and *David* acknowledges (though he had religious Parents) that *he was ſhapen in iniquity, and in ſin did* his *mother conceive him*, *Pſa.* 51. The Corn purged from the chaff cometh up with it again, when it is ſowen: The Circumciſed father begetteth an uncircumciſed child: And ſo the Serpent without a ſting begetteth a Serpent with a ſting: So a godly perſon, though he can perhaps tranſmith is goods unto his Son, can he leave him his goodneſs? Can he conveigh his Graces, as his Lands? No, one mans goodneſs doth not moralize another.

Gen. 5. 3.

Pſal. 51. 5.

For the Uſe of this:

Application

Firſt, It muſt teach Parents to do what they can that their Children may be gracious; They muſt inſtruct them: They muſt inlay them with Piety in their tender years: They muſt follow them with good Advice: They muſt ſet them a good example, and they muſt

pray for them; they must correct them when occasion is, and unbind the bundle of Folly that is in them; that so their Sons may grow up as the young Plants, and their Daughters may be as the Polished corners of the Temple: If there be a defect on their part in this, and that the Children grow wild through want of their cultivating and care, they have much to answer for.

And secondly, If notwithstanding their care, the Children shall grow bad, they must rest contented, they have freed their own souls, and the Childrens bloud shall be upon their own heads: They may plant and water, but it is God that must give the encrease; Grace is the gift of the Father of Spirits, and not of the Father of the Flesh.

Thirdly, It should teach Children to labour for a goodness of their own, for their Parents holiness shall not make them holy, nor their Faith justifie them: Some have a conceit that it is goodness enough for them that their Parents were good; The *Jews* boasted
Iohn 3. that they had *Abraham* to their Father, but St. *John* Baptist taketh them off from this, and biddeth them *bring forth fruits worthy of life:* And when our Lord perceived the same humour in them, He
Ioh.8.44. denieth them to be of *Abraham*, and saith, *They are of their father the devill, John* 8.

Rom.11.6. 1 Cor.7.14. Why? but will some say, doth not the Apostle say, *Rom.* 11. *That if the root be holy, the branches are holy*; and 1 *Cor.*7.14. The seed of the Faithfull is said to be holy.

I answer, That holiness is to be understood only in regard of the Covenant, by vertue whereof they are members of the visible Church, and have right to the Sacraments, and partake of the outward Priviledges: These be *Fœderati*, (*i.e.*) within the Covenant. *God is the God of Abraham and of his seed*; but they be not *Regenerati*, not thereby regenerated in the Spirit.

Acts 2.35. Why, but yet they will say, The Promise is made *to you and to your children. Acts* 2.

I answer, Yes, but what followeth? *As many as the Lord our God shall call.* So in the second Commandement, *He sheweth mercy unto thousands*, but *of them that love him and keep his Commandements.* Let the child then labour to imitate the vertue of his Parents, and have a stock of Grace of his own; for else the Piety of the Parent shall be so far from profiting him, that it shall adde unto his condemnation.

But now to make an entrance on that first particular Clause.

Observ. 5. *The strange Metamorphosis of sin.* *He will be a wild man.* The Hebrew is פרא אדם (that is) *Onager*, a wild Asse, a man like a wild Asse; or as the *Chaldee*, A wild Asse among men; the Septuagint render it only, Ἄγριος ἄνθρωπος, a man of the field, or wood; a wild man. This was accomplished in
Gen.21.20. *Ishmaels* person, who dwelt in the wilderness, *Gen.* 21. and so in his

Posterity

Poſterity they were as wild Aſſes. The wild Aſſe liveth in the wilderneſs, is a beaſt of an untamed nature, and unſerviceable to man, as we ſhall ſee him deſcribed *Iob* 39. Therefore the Prophet likeneth rebellious *Iſrael* unto a wild Aſs, *Jer.*2.24. So was *Iſhmael* in regard of his Ferity, Fierceneſs, and Savageneſs. Whence we may ſee, how ſin un-manneth men, and makes them brutiſh; brutiſh in themſelves, and towards each other; whereof there being every where too much proof already among us, almoſt in all profeſſions, and for all brutiſh qualities; I ſhall here only add this Caution: Let each one know and remember, that it were better to be a Beaſt, then like a Beaſt.

Iob 39.8,9.10.
Ier.2. 24.

Preached, *Ian.* 5. 1641.

THE

THE SIXTEENTH SERMON.

GEN. 16. 12.

And he will be a wilde man, and his hand will be againſt every man, and every mans hand againſt him.

I Muſt acquaint you, with one thing further; *Iſhmael* was the Son of *Hagar*; and the Apoſtle maketh her a figure of the covenant of the Law given in mount *Sinai*, and of the earthly *Ieruſalem*. As *Sarah* the free woman, figureth that *Ieruſalem* which is above, and the Covenant of the Goſpel: as appeareth by the Apoſtle, *Gal.* 4. Now, in that *Iſhmael is a wilde aſſe*; it argueth the wilde and fierce nature of man, which by the Law cannot be tamed, but is made more rebellious: Man, as an unbroken horſe, when he is curbed and kept in, flings the more. This is that which the Apoſtle ſaith, *Rom.* 7. *Sin taketh occaſion, by the commandement*; and verſ. 9. *When the commandement came, ſin revived*; and verſ. 13. *By the commandement, ſin became exceeding ſinfull*; *ſin is irritated and provoked by the law*; not only becauſe (as *Origen* ſaith,) *quæ prohibentur, magis deſiderantur*; ſuch things as are forbidden, are more eagerly deſired, *nitimur in vetitum*; 'Tis a great piece of the corruption of our depraved nature, to ambiate things moſt prohibited: And ſome ſay, *Eve* did not ſo much long for the *fruit, quia pomum*, as *quia vetitum*; for that it was *pleaſant to behold*, as for that it was prohibited; but alſo becauſe when ſin findeth it ſelf univerſally reſtrained, and meets with death and hell, at every turn; and can have no ſubterfuge or evaſion, from the rigour and inexcuſableneſs of the Law; like a river that is ſtopped, it riſeth, and foameth, and ſwelleth: and thus the Law is ſaid to ſtrengthen ſin; not *per ſe, aut ex intentione legis*, not by it ſelf, or through its own intention; but by accident, irritating and provoking that ſtrength, which was in ſin before; though undiſcerned, and leſs operative: for as the preſence of an enemy, doth actuate and call forth that malice, which lay habitually in the heart before; ſo the purity of the Law, preſenting it ſelf to that concupiſcence that lay before undiſcerned, doth provoke it to fiercenes and rebellions; and maketh it more outragious:

Gal. 4.

Rom. 7. 8, 9, 13

Obſerv. 1. *How ſin is irritated and provoked by the Law, yet that remaining good and holy.*

ous; even as a mad dog, is the madder for his chayn: a ſtrange wildneſs, and fierceneſs, and ſtubbornneſs, there is in us naturally: we are ἀυθάδεις, and will endure no rule: nay, that which ſhould hinder us, inflameth and enrageth us; and oftentimes we are the worſe, for being reproved. Tit. 1. 10.

For the Uſe. *Application*

We muſt labour to be recovered, and to be ſubject to the Law of God; for if we will not ſuffer the law to be *frænum*, it will be *Flagellum*; if it be not our Bridle to keep us from ſin, it will be our Scourge to laſh us for ſin; and ſo it hath been to many wild ones (the conſcience being awakened;) the terrours of the Law have brought them even to the brink of Hell, that they have ſeen nothing but Damnation before them.

But I go on.

The next Clauſe is, *His hand ſhall be againſt every man*; that is, He ſhall be given to fighting and contention, to war and bloud; as he ſhall be fierce and cruell in his own nature, ſo he ſhall exerciſe this cruelty.

And we may here obſerve, That wicked minds are full of cruelty. We may fetch this as far as the Devill himſelf, of whom our Saviour ſaith, that *he was a murderer from the beginning*, *Iohn* 8. *from the beginning*, that is, *Non Creationis, ſed Defectionis*; not of his Creation, but Defection; as ſoon as he was faln, he ſought the ruine of mankind. So that *Natales in Diabolo* (as the Father ſaith; in another caſe;) we find the firſt beginning of cruelty in Satan: and *from this evill one was Cain*, ſaith St. *Iohn*, 1 *Epiſt.* 3. *who ſlew his brother*; And ſuch an one was *Nimrod*, who is ſaid to be *a mighty hunter before the Lord*, *Gen.* 10 9. a man of bloud, that neither feared God nor man; Such were the Ægyptians that oppreſsed, and killed the bodies of the *Iſraelites* with hard labour, and throwing their children into the River; it is called *cruell bondage*, *Exod.* 6. *Eſau* was a bloudy-minded man; He was reſolved upon the killing of his brother *Jacob*; and when he returned from *Meſopotamia*, came with a purpoſe to have effected it, if God had not taken off his edge; and we ſee how that malignity ran in a bloud, for the *Edomites* that were of *Eſau*, were heavy enemies to the Seed of *Jacob*: and in the day of *Jeruſalem* encouraged the Adverſary, and ſaid, *down with it, even to the ground*; yea, ſtood in the waies to cut off thoſe that eſcaped, as it is in the Prophecie of *Obadiah*. How bloudy was *Saul*, and how did he purſue the life of *David*? Charging his Servants to kill him, and ſending ſome to kill him in his bed. *David* ſpeaketh of the enemies of Gods people, that *bloud and deſtruction was in their waies*, and *the way of peace they had not known*. What think we of *Ahab* and *Jezabel*? What think we of *Amaleck*? Of *Herod* the great? Of *Antiochus Epiphanes*? who, beſides the ſacrificing of ſo many innocent lives to his proud ambition, in the ſlaughter of the Children, even when he

Obſerv. 2. *Wicked minds are full of cruelty, and that an infallible ſymptome of an Iſmaelite.* Ioh. 8. 44.

1 Ioh. 3. 12.

Exod. 6. 9.

he was a dying (as it he would have his Sun go down fiery red, and in bloud,) gave order, that when he ſhould dye, ſo many of the prime of the *Jews*, whom he had cooped up, might be cut off, that ſo (whether they would or no) the day of his death might be a day of Lamentations. The next *Herod* was a bloudy man, and made nothing of the bloud of the *Baptiſt*, to content a wanton; and *Herodias* was worſe, whoſe thirſt could not be ſatisfied without bloud. And the third *Herod* was bloudy alſo, as appeareth by the killing of Saint *James* with the ſword, and his apprehending of St. *Peter*: Were not the *Jews* bloudy, whoſe hands were dyed in the bloud of the Lord of Life? And was not St. *Paul* full of cruelty before his Converſion? *Acts* 9.1. He breathed out threatnings and ſlaughter againſt the Diſciples of the Lord; himſelf confeſſeth, that he was even *mad againſt them*, and did *perſecute them to ſtrange Cities*. *Acts* 26.11. Some would have that Prophecie of *Jacob*, *Gen.* 49. concerning *Benjamin*, That *He ſhould be a ravening Wolf*, to allude to St. *Paul*, for he was of that Tribe. Into this Catalogue of cruell ones we may reckon thoſe Emperours after the time of Chriſt. One of them writh is Laws in bloud; Another wiſhing even while he lived, to ſee the world mingled with fire: and that *Rome* it ſelf had had but one neck, that he might cut it off at a blow. What ſhould I ſpeak of *Nero* that man of bloud; and of *Domitian*, that when he was not killing of men, muſt be killing of flies, to keep his hand in ure. And ſo of *Severus*, and *Decius*, and *Diocletian*, under whom that iſſue of bloud ſtopped for a while, but was again opened by *Julian*, that Διώκτης μέγας, that grand Tyrant, that according to the ſtamp of his Coine (which was the Bull) did goare the world. I might be infinite in the inſtances of ſucceding times, how cruell many people have been; even this Poſterity of *Iſhmael*, the *Turkes*, how cruell have they been in all times, and continue to this day! He is that great *Senacherib*, that if God did not keep a hook in his noſtrils, doth earneſtly deſire to make all Chriſtendom, an *Acheldama*, a field of bloud. And I could ſpeak of ſome people in the world, that have been ſo bloudy-minded, that they have taken a complacency, and contentment in it: As *Hannibal*, who ſeeing a Pit filled with humane bloud, cryed out, *O formoſum ſpectaculum!* O moſt pleaſant ſhew! And *Valeſus* (the Proconſul in *Aſia* under *Auguſtus*) having cauſed three hundred men to be ſlain, walked among the dead bodies, and ſaid, *O rem regiam!* A ſtately act indeed! And theſe times want not thoſe אמשי־רסוים (as the Hebrew Phraſe is) men of blouds, *whoſe feet are ſwift to ſhed bloud*, who make no more of taking away mens lives then of cutting off the heads, of Poppies: Yea, will not ſtick to brag and boaſt of their ſhedding of bloud, as of a Trophee of their valour. Yea, I might ſpeak of ſuch, as out of their deſire to give their bloudy minds contentment, and their wrathfull hearts ſatisfaction, have done what injuries malice could invent, to encreaſe the torments of others, to make them dye twenty

Acts 9.1.

Acts 26.11.
Gen. 49. 27.

twenty deaths in one; *vt ſentiant ſe mori*: as he ſaid of old, make them feel themſelves to dye, by ſpinning out their lingring torments; one being to dye, deſired that he might be quickly diſpatched; it was anſwered, by him that had him in his power, *nondum redij tecum in gratiam*: nay ſoft (ſaith he) we are not friends yet; he made it good, what *Solomon* ſaith, *Prov.* 12. *The very mercies of the wicked*, 'tis רחמי רשעים Prov.12.10 *their very bowels are cruel*, and what then are their cruelties? But it may be you are tyred with this ſad narration; if you be not, I am: and therefore I will turn my ſelf, to matter of exhortation.

And for the application of this point; be we all exhorted to take heed of bloody-mindedneſs, it is a thing unbeſeeming us as men: God ſendeth man into the world, as harmleſs a creature, and as unapt to offer any injury, as any creature whatſoever; and ſure he did intend in it, that *Homo*, ſhould be *homini Deus, non Lupus*: that one man ſhould be a God (as it were) unto another,, and not a wolfe. He never meant, that a man ſhould be afraid to fall into the hands of men; (as *David* was, 2 *Sam.* 24.) But that one man, ſhould be an *Aſylum* and a Sanctuary unto another; he did intend him to be ζῶον πολιτικὸν, a ſociable creature; and that men ſhould live together, in a loving fellowſhip. *Application* 2 Sam.24.14.

And therefore, in the Second place, to be cruel and bloody, is a ſin even againſt humane ſociety; nay even the beaſts themſelves, that be of the ſame *ſpecies*, do not offer violence to one another: and what a fearfull thing is it, to ſee men embrue their hands in each others blood, Chriſtians! Countrymen! Neighbours! Brethren!

Thirdly, It is againſt Gods expreſs commandement: how ſtraightly doth he charge men, againſt blood and cruelty: and under what a penalty? Now how doth he forbid cruelty, even towards the brute creatures? *Exod.* 23. *Thou ſhalt not ſeeth the kid in the mothers milke*: and *Deut.* 22. *Thou ſhalt not take the damm, with the young ones*: *Levit.* 22. 28. *The old and the young, muſt not be killed both in one day*. Thoſe precepts were *ſepimentum legis*, the hedge of the law: And the reaſon was, *commendare clementiam* (ſaith one,) to recommend clemency and gentleneſs to men: *Et ut mitiores eſſent erga homines* (ſaith another,) that they might be the more tender-hearted, to each other; for certainly, they that are cruel towards beaſts, are in a diſpoſition, to be cruel to men: And therefore the *Athenians* wiſely puniſhed thoſe boys, whoſe practice was to catch crows, and to put out the eyes of them. Exod.23.19. Deut.22.6.

Fourthly, If it be againſt the Law, to be cruel; I am ſure it is againſt the Goſpel, which is the Goſpel of peace; which breaths nothing, nor commands any thing, but that which tends to peace and mercy, and love, and compaſſion: and nothing ſo contrary to chriſtianity, as cruelty: It was prophecied of the Church of the new teſtament, *Iſa.* 2. 4. That they ſhould *break their ſwords into ploughſhares, and their ſpeares into pruning hooks*; and that *nation ſhould not lift* Iſai.2.4.

up the ſword againſt nation : and again, *Iſai.*11. *That the wolfe ſhould dwell with the Lambe, and the Leopard with the Kid; the calfe, and the young Lyon, and a little childe ſhall leade them* : that is, they that were of a fierce and ſavage diſpoſition, ſhould be compoſed to meekneſs and love; but alas, if *Nazianzen* could put himſelf into a paſſion at any time, by reading the lamentations of *Jeremy* : whoſe heart will not bleed, to think of the warrs amongſt Chriſtians? who like the *Midianites*, have thruſt their ſwords into each others ſides; and dance, in one anothers aſhes : What horrour is there in reading the late outrages in *Germany*! thoſe now freſh bleeding wounds of *Ireland*! where as cruel acts are done, as any former ſtory can paralell: and by brethren, by Chriſtians againſt Chriſtians! how have people buried all ſenſe of Chriſtianity: the very beaſts of different kinds, while they were in *Noahs* Arke, did agree together, and thoſe that are within the fellowſhip of the ſame Chriſtian Church, are bloody towards each other: how have we taken off, a great part of the reproach of the Pagans of the world? and ſtrengthned their hand to impiety; while we that profeſs the Prince of peace, and doctrine of peace, are at ſuch deadly differences amongſt our ſelves: In the fear of God, let us take heed of cruelty: and firſt let us avoid ſome ſpecial ſins, that are apt to lead us on to this.

c.11.

As Firſt, ambition, and a deſire of advancement; what made *Zimri* kill his maſter, but ambition; or *Abſolon* ſupplant his Father, but ambition; or *Herod*, to kill the infants, (to take away the King of the *Iewes*,) but ambition; and the maintenance of his uſurpation?

Secondly, Take heed of covetouſneſs; thoſe in the proverbs, are ſaid to *wait for blood*, that they might fill their *houſes with ſpoiles*: *Habucuk* telleth of ſuch as *ædificabant in ſanguine*, that did build in blood; That is, ſuch as by violence and oppreſsion, force in their own intereſt, and cut their way to poſſeſſion: As *Ahab* hunted *Naboths* blood, that he might have his vineyard: And thoſe in the Goſpel would *kill the heire*, that the *inheritance might be* theirs.

Thirdly, Let us take heed of envy, it was that which made *Cain* kill his brother; φθονῶ & φθόνος, are not much diſtant from each other, malice and miſchief. *Sauls* envy ſeeketh the blood of *David*: and the Phariſees and others, did ſo envy the reputation that Chriſt had in the world, that they gave not over, till they had his life.

Fourthly, Let us take heed of luſt, it was that which put on *David* to the murder of *Vriah*: Some proſtitutes have had ſuch power over their luſtful lovers, that they have put them on to the ſhedding of blood: The luſt of *Herodias* was the cauſe of the loſs of Saint Iohn *Baptiſts* head.

Fiftly, Let us beware of exceſs; *who hath contention, who hath wounds without cauſe?* ſaith *Solomon*, *Prov.*23. *but he that ſitteth long at the wine*; when wine hath inflamed the blood, and unthroned Reaſon,

Prov.23.29.

Reaſon, then a little occaſion moveth a quarrel, and the hand is quickly upon the ſword. *Alexander* killed his *Clytus*, in his drunkenneſs; and examples are too numerous, (even in theſe times) of thoſe that have ſlain others in their wine.

Sixthly, take we heed of nouriſhing Anger and Diſpleaſure long: for if we do, the Apoſtle tells us, we *give place to the devil*; and we know, *he is a murderer*, and will put on to blood. Anger retained, groweth as ſowre as Malice; and Malice hath black and bloody reſolutions: as we ſee in *Abſalon* againſt *Amnon*; who kept his wrath ſo long, until it burſt out into blood.

I would, in the laſt place, adviſe to take heed of an erroneous Conſcience, or a Zeal without true Knowledge: for even this hath put on many to blood; it hath made ſome ſacrifice their own children; as we ſee in the Old Teſtament. Thoſe thought they did God ſervice, while they killed his ſervants, *Joh.* 16. and Saint *Paul*, in his blinde way, (as himſelf confeſſeth, *Acts* 26.) *thought he ought to do many things contrary to the Name of Jeſus of Nazareth.* And certainly, that Apoſtle, reprehending himſelf for the cruelty which he exerciſed upon the poor Saints, willeth us to beware of the ſame. Joh. 16. 2. Acts 26.

And in the ſecond place, there is ſomething to be done, to keep us from Cruelty; and that is, to get into our hearts a conſcience of Gods Commandments: Amongſt thoſe Laws that were given with ſuch terrour, this is one, againſt blood: And if the Lion hath roared, let us be afraid.

Secondly, Let us think how like we are to God by mercy, who is the preſerver both of man and beaſt: And how like by cruelty to Sathan, who is *Abaddon*, and *Apolyon*, (*i. e.*) both in his Hebrew and Greek name, a Deſtroyer. אבד perdidit. Ἀπολλύω, ſolvo, deſtruo.

Thirdly, Think we of that *exemplum indeficiens*, that exquiſite Pattern of our bleſſed Lord, who in all his time never did hurt to the body of any man; though *Moſes* plagued *Egypt*, and *Elijah* called for fire from Heaven, and *Eliſha* for the Bears, and *Peter* ſmote *Ananias*, and *Paul Elymas* with blindneſs, yet he never hurt any; when they fell backwards that came to apprehend him, he ſuffered them to riſe again, and healed the eare of one of them: He *came not to deſtroy, but to ſave*, as he telleth his Diſciples, who would have had him given way unto them to *call for fire from heaven* upon thoſe inhoſpitable *Samaritans*; and ſhould we not learn of him to be humble and meek? Should not the ſame mind be in us that was in Chriſt Jeſus?

Fourthly, think we how cruelty ſtaines the ſoul, it maketh it of a Scarlet, of a Crimſon dye, that many tears will not cleanſe it; yea, it woundeth the ſoul in that manner, that much Prayer and Faſting will not be enough to heal it: When *David* hath this to anſwer for, he cryeth out; *Amplius me lava Domine*; *Waſh me throughly O Lord*, more and more; and he prayeth again, *Deliver me from bloud-guiltineſs, O God.*

Laſtly, Often think of the Judgement to come, at what time the

meek in ſpirit ſhall be much ſet by, and the merciſull ſhall find mercy, but a Judgment mercileſs to ſuch as have been cruell.

And now in the cloſe of this Exhortation, Let us know that it is directed to us all; neither is it needleſs to thoſe that are very forward in Religion; for as they have naturally the ſeed of all ſin in them, ſo they are apt upon Temptation even to be cruell: It was *Simeon* and *Levy*, whoſe anger their Father curſed becauſe it was fierce, and their wrath becauſe it was cruell, *Gen.* 49. And how was *David* hurried into a cruell way? And ſo *Jonah* could have been content that all *Nineveh* ſhould have been deſtroyed; nay, took it ill it was not ſo. And *Theodoſius* an excellent Prince, and no vertue in him ſo eminent as compaſſion, *Beneficium ſe accepiſſe putabat, cum rogaretur ignoſcere:* That he thought he had received a favour of any one, that deſired him to forgive; And yet upon an occaſion of an uproare at *Theſſalonica*, wherein one of his Servants was ſlain, he commanded an univerſall Maſſacre to paſs upon the City without diſtinction, ſo that in a ſhort time there were ſeven thouſand butchered; which coſt him deare before he could wipe it out, as they know that have read Saint *Ambroſe* his dealing with him. Even the Godly are ſubject to fierce and intemperate affections; and had therefore need to keep the ſtronger watch over themſelves, leſt they do that in their haſte, which they muſt repent at leaſure.

Gen. 49. 7.

And ſo I leave the Point, with craving of pardon for my length in it, which the badneſs of theſe laſt times hath driven me to, which are times of blood and cruelty, of rage and fury; and but a few there are, that tread the ways of love, peace, and ſobriety.

There is another thing to be obſerved, in that *his hand is againſt every man:* he giveth the quarrel. And this is the nature of wicked and fierce men, that they are ſo reſtleſs, that they will provoke; not ſtay till they be provoked. Such *David* ſpeaketh of, *Pſal.* 35. *They ſpeak not peace, but deviſe deceitful words againſt them that are quiet in the land.* Such were thoſe enemies of *Jeremiah*, that *did deviſe devices againſt him, and ſmote him with the tongue*, Jer. 18. 18. when he gave them no cauſe: and thoſe again, *Jer.* 20. 10. that did *watch for his halting:* yea, ſought to entice him, that ſo they might take revenge upon him. And ſo it is ſaid of ſome that provoked our Saviour to ſpeak of many things, willing to pick a quarrel. Such an one was *Alexander*; of whom it was ſaid, that he would fight with ſtones and mountains, if he had not men to fight withal. And ſo of one *Cælius*, who was of ſo turbulent a ſpirit, that he would not be quiet, except he were in quarrels; and was angry, if he were not provoked: his Motto was, *Dic aliquid, ut duo ſimus*; Say or do ſomething, that we may be two. And we want not thoſe ſwaggering ruffians, and roaring monſters, that walk the ſtreets meerly to quarrel. Theſe are compared to the Sea, that cannot but *caſt up mire and dirt*; and rageth, not becauſe it is provoked, but becauſe it is unquiet. They are compared

Pſal. 35. 20.

Obſerv. 3. *Impious ſpirits are always apt unto Contention; as truely religious hearts to Peace.*

pared unto aſps and vipers; and thoſe, μὴ ἀδικήσαντες ἀδικοῦσι, that not being wronged, yet do hurt. It is as natural for the wicked to do evil, as for the fountain to run, or the fire to burn. And the cauſe of this motion of the wicked, is, not from without, but from a principle within. A Watch will not go, but by means of the ſpring; but the wicked heart worketh from it ſelf, αὐτομάτως, of its own accord; and ſtayeth not, no more then the pulſe in the body. The wicked needs not the devil to tempt him; for he can tempt himſelf: αὐτόχειρον πρᾶγμα ἡ μοχθηρία, ſaith *Nazianzen*; Sin is ever ready at hand. Nazianzen.

Now for the Uſe of this:

Application

Firſt, it may let thoſe that be of ſuch tumultuous ſpirits ſee, what a fearful caſe they are in. God would have men live in peace, and behold, they are enemies to peace; yea, they wilfully break it. Are the *peace-makers bleſſed?* then certainly, the peace-breakers are curſed. Shall the peace-makers *be called the ſons of God?* then certainly, the peace-breakers ſhall be called the children of the devil. Is there not a *wo to him by whom the offence cometh?* and do they dare to give offence, to provoke others, and to begin a quarrel? Men ſhould *conſider one another, to provoke to love*, as the Apoſtle ſaith; and theſe conſider their brother, to provoke him to hoſtility; and they will wrong him, to provoke him to ſtrike again. It is required of men, that, being provoked, they ſhould forgive it; for, *it is the glory of a man to ceaſe from ſtrife:* but theſe provoke others, and are willingly, and wittingly, *& de induſtria*, contentious *. Now, are not ſuch *an abomination to the Lord?* Is it not juſt with God, that *he that loveth contention*, ſhould be *clothed with rags?* that he ſhould want inward peace, and at the end of his days ſhould go to *his own place*, where there is nothing but tumult and confuſion?

* Contentioſi. *Words in* oſus, *intimate vitious habits.* Aulus Gellius.

In the ſecond place, I wiſh we might be *provoked by a people that are not Gods people*, as it is in *Deuteronomy*: that we could be as forward to good, as they are to evil: They are ready to quarrel, and to offer injury; and their ſword, like *Joab's*, is ready to fall out of the ſcabberd, upon every occaſion, yea upon no occaſion. Oh that we were as ready (*Titus* 3. 1.) to *every good work*, as ſouldiers that ſtand in their files, ready to fall on, upon the word given. Saint *Auguſtine* is for *Emamus occaſiones*, let us buy opportunities of doing good. I wiſh we could apprehend thoſe opportunities that offer themſelves, and do, as it were, (with a ſmiling face) invite us to the embracing of them. But alas! many and many of thoſe, either we at all take no notice of, or at leaſt do not regard; but let them ſlip by, without making any uſe of them. So prone is our nature to evil, and ſo averſe to good, that in the former (like gun-powder) the leaſt ſpark taketh in us; but in the later (like green wood) much blowing will not make us burn. We flee unto evil, but we are ſcarce haled to that which is good. *Alacriùs illi ad mortem, quàm nos ad vitam*; evil ones run more chearfully to death, then we to life and good-

Deut. 33. 21.

S. Auguſtine.

goodneſs. What is there in the ways of evil that chears us, like that in the ways of piety? or is there the like reward of well and evil doing? Oh what tears are ſufficient for this inequality of our carriage! Let us with trembling think of it: *Conſider this, all ye that forget God.* We will not, when he would; and he will not, when we would.

It followeth, *And every mans hand againſt him*; that is, to oppoſe him. We may ſee, then,

Obſerv. 4. *Contentious perſons, as they are troubleſom, ſo hateful unto all men.*

That the troubleſome man is hateful to all men.

Had not *Cain* reaſon to think that all men would hate him, and that *every man that met him*, would *kill him*, when he had ſo ſinned againſt Nature and Religion? And well might *Lamech* think that people would diſtaſte him, when he was ſo full of rage, that he cared not for *killing a man in his fury.* And how hateful, think you, that *Nimrod*, that *mighty hunter*, was unto men! *Joſhua* cenſured *Achan*, and it enraged the people againſt him, in that he had troubled them. And if *Elijah* had been a *troubler of Iſrael*, no doubt all the people would have been againſt him. And when the Prieſts would enflame the mindes of the people againſt *Jeremiah*, they make them believe, that *he troubleth the nation, and weakneth the hands of the people*; that he ſeeks nothing but to put cauſleſs fears and jealouſies into their heads: and himſelf complaineth, that he was *a man of contention.* And ſo *Amos* ſuffereth as a man that troubleth the publike peace; and that the land was not able to endure his words. And we ſee how they incenſe the people againſt Saint *Paul*, Acts 16. 20. *This man doth exceedingly trouble our City.* So at *Theſſalonica*, Acts 17. 6. *Theſe men have turned the world upſide down, and are come hither alſo:* As who ſhould ſay, Take heed of theſe men, bend your ſelves againſt them, and caſt them out ſpeedily; for they be Incendiaries, and they raiſe tumults whereſoever they come; and therefore they are not to be endured, unleſs we mean to be enwrapped in the ſame miſeries that others have been.

For the Uſe of this:

Application

Firſt, this may anſwer that complaint that ſome men and women make in the world: I am not beloved (ſay they) I cannot have the good will of my neighbours; they are ſtrange unto me, they will hold no converſation with me. Why, you are not peaceful; you are diſturbant to your neighbours; you are inimicitious to thoſe that offer you none injury; you are medling with things that belong not unto you; you are carrying tales between others; and you are ſiding with thoſe that be naught. If ſo, wonder not that you are hated: it is the juſt judgement of God upon you, that men ſhould be afraid of you, and ſhun your ſociety.

Secondly, it may teach men how to gain love, and to be well reſpected in the world: let them be affable and courteous; let them do good offices, as they have occaſion; let them *ſtudie to be quiet*, as the

the Apoſtle ſaith:) let them not willingly offer injury, nor let them take exceptions at any thing they ſuffer: let them *be innocent as doves*. This peaceableneſs conduceth much to make that which Saint *Peter* calls καλὴν ἀναστροφὴν, *a fair converſation*. The *Sichemites* can give this motive for the dwelling of the ſons of *Jacob* amongſt them, *Gen.* 34. becauſe they were *peaceable men*. Innocency, and harmleſneſs, and quietneſs, (though they be contemned by proud and ſtirring humours, as a μικροψυχία, a flatneſs of ſpirit; yet) certainly they are no cyphers in Chriſtian Arithmetick. *Solomon* maketh it the property of a *fool*, to be *medling*; but a meek and quiet ſpirit is of God. So then, now, who would not rather chuſe to be a fool to the world, and wiſe to God: then wiſe to the world, and a fool to God? A peaceable man will get love; a contentious man will get hatred, and be a burden to the place where he liveth. Now he is a fool indeed, that had not rather be beloved then hated, and that both by God and man.

Gen. 34. 21.

Preached, *Ian.* 12. 1641.

THE

THE SEVENTEENTH SERMON.

GEN. 16. 12,13.

And he ſhall dwel in the preſence of all his Brethren. Verſ.13. *And ſhe called the Name of the Lord, &c.*

THis clauſe is diverſly interpreted; Some underſtand it thus; for all he ſhall be ſo ſavage, and fierce a man, *and his hand againſt every man*; yet, even amongſt his enemies, he ſhall have ſome friends, and other ſome that will affect him, and commend him: And it is true, there were never any ſo deſperately wicked, but they found ſome to favour them, and applaud them. *David* ſpeaketh of thoſe that *bleſs the covetous, whom God abhorreth*; there were thoſe men among the *Iews*, that ſpoke well of *Tobiah* their common enemy, and reported his good deeds, *Nehemiah 6.* The *Perſians* honoured *Nero*, that was the hatred of God and man: and as *Suetonius* reports; though all men thought him unworthy of common burial, yet they ſent ſome yearly with flowers and odours, to adorn his Sepulchre: And both *Epiphanius* and Saint *Auſtin* tels us, of a certain brood of *Hereticks*, called *Caiani*; that honoured *Cain*, affirming that he was a worthy man, conceived by ſome powerfull nature; That therefore ſhewed it ſelf mightyin him. Theſame *Hereticks* alſo, honoured *Corah*, *Dathan* and *Abiram*, as men of courage and reſolution: yea they adored *Iudas* the traytor, being perſwaded that ſome divine operation, and propheticallinſtinct did direct, that, by his delivering his maſter to the *Iewes*, all men might be delivered from the divell. And did not *Sixtus Quintus* in the conclave of Cardinals, make a *Panegyrick* in the commendation of that *Iacobin*, that killed *Henry* the third of *France*? *Adams eating of the forbidden fruit*, hath put the judgment of his poſterity, out of taſte; inſomuch that they often think well, and ſpeak well, and are affected to ſuch as hate God, and are hatefull to men; and are not only ἄτακτοι, but ἄτοποι; not only diſorderly, but abſurd; men that do things, repugnant to right reaſon: as Saint *Ierom* ſaith of writers, *non eſt tam ineptus ſcriptor, qui non ſui ſimilem inveniet lectorem*: there can be no ſuch impertinent a writer, but he ſhall finde a reader

Obſerv. 1. *None ſo deſperately wicked, but ever found Abettours.*

Nehe.6.10. *Suetonius, Epiphanius, & S. Auguſtin.*

Application

S. Ierom. lib. Epiſt.

reader fit for him; ſo it may be ſaid of ill men, be they never ſo bad, there will be ſome that favour them. But *Iſaiah* hath a woe in his 5. Chapter, at the 20. Verſe *To thoſe that call evil good*; and *Solomon* ſaith, *ſuch are an abomination to the Lord*, *Prov.* 17.15. And we know how *Iehoſophat* ſmarted, *for loving him that hated the Lord*; *wrath was upon him from the Lord.* 2 *Chron.* 19. But this ſenſe doth doth not ſo well agree with the words that went before; *that his hand ſhould be againſt every man, and every mans hand againſt him*: there be others therefore, that expound it of his cruelty, and that he ſhould not ſpare, to afflict even his brethren; and certain it is, that (ſuch as was *Iſhmael*) cruel, fierce, and bloody minds put little difference; regard neither humane ſociety, nor civility, nor yet affinity, no nor conſanguinity; and that the neareſt relation will not reſtrain them from violence; for the Son riſeth up againſt the father, (as we ſee in *Abſolon*; and the father againſt the ſon; *Saul* throweth a ſpear at *Ionathan*; the brother againſt the brother, *Eſau* reſolveth to kill *Iacob*; and *Cain* doth not only reſolve it, but act it: he ſlew his brother *Abel*. They tell of *Herod*, that in that Maſſacre which he appointed to paſs upon the Infants, two of his own ſons were ſlain; inſomuch that it was a by-word, better be *Herods* hogg then his childe: and what unnatural monſters have theſe laſt and worſt times brought forth, that have embrued their hands in the blood of their own children! Theſe be thoſe καιροὶ χαλεποὶ that Saint *Paul* foretold, 2 *Tim.* 3. Thoſe difficult and *perilous times*, wherein people ſhould be ἄστοργοι, without natural affection; and therefore (as I ſaid the laſt day,) let us take heed of bloody-mindedneſs, and cruelty of diſpoſition; for we ſhall be apt to break all bonds, for the ſatisfaction of our revenge. This interpretation may paſs, if we add another thing, which Expoſitors do think is here intended; and that is, *he ſhall dwel in the preſence of his brethren*, he ſhall be of that power and ſtrength, that though he be oppoſed by all men, yet he ſhal be able to make his party good, and to dwel by them, and in ſpight of them; and through his power, ſhall be injurious unto them, and enlarge his coaſts by taking from them, maugre all their oppoſition: and certainly, there is nothing doth ſo animate, and more encourage men to violence and oppreſſion, of thoſe that be neer unto them, then a preſumption of their power and ſtrength. *Nimrod was a mighty hunter before the Lord*, *Gen.* 10.9. That is, being of power, he practiſed all manner of tyranny and cruelty, inſomuch that it grew into a proverb, to call a cruel tyrant and oppreſſor, a *Nimrod*: *Iezabel* ſerves to make this an argument to *Ahab*, to take *Nabaoths* vineyard from him, *Tune regnum Iſraelis? Doeſt thou now govern the kingdome of Iſrael?* 1 *Kings* 21. Thy power is great enough, to make thee Lord over his, or any other mans vineyard; if he will not ſell or exchange, extort it by power: the conceit that *Senacherib* had of his great ſtrength, as appeareth in that ſpeech of railing *Rabſekah*; made him forward to oppreſs the people of God. *Micah ch.* 2.1. Speaketh

2 Chron. 19.2.

Obſerv. 2. *No reſpect or relation, can reſtrain cruel diſpoſitions that are back'd with power.*

2 Tim. 3.3.

1 Kings 21.7.

of those that *devise iniquity, and work evil upon their beds; when the morning is light, they practise it, because it is in the power of their hand:* What hath been the ground of those unjust, of those bloody wars, that have been in the world, among Princes; among the race of *Ishmael*, the Turks great oppressions, but confidence of power: and of latter times, even in the Breast of Christendom, but only ambition back'd with power? People have thought they have wanted elbow-room, and presuming on the strength they were able to make, (and making power and not justice, the rule of their actions,) they have invaded the Territories, and rights of each other; and have shewed themselves none other, then King *Iames* of blessed memory calleth them, *Splendid Robbers*; what hath been the ground of that oppression, that hath been used by those, in favour to Princes, against others? but only that they have built upon their place and strength, and conceived, that others durst not stir against them; or if they did, it should be to no purpose: the rich man, that took the poor mans sheep, to make a feast for his friends, thought the poor man durst not resist him, being rich and potent: Συναυλε γὰρ ἀδυνατωτέρῳ πένης (saith the Poet) oppression dwelleth next door to Poverty: the oppressions of former times were but a counterpain of ours. And as *Ambrose* saith, in his book of *Nabaoth* the *Jezreelite*, *historia vitus, usus quotidianus*, ancient History is of present use, and daily application.

S.Ambrose.

But now for Application of this

Application

First, Let those that be of great power, and strength, and wealth, use it well; let it be for protection of others, not for their destruction: Let it be to defend, not to offend; Let them be sanctuaries to others, but not shambles: Let them stand up in the cause of those that suffer, and not themselves lay hands upon them; Let them not be blown up with a conceit of their own might, and take advantage of others weakness, to oppress them; for God will meet with them: oftentimes he doth it here; as we see in *Ahab* and *Iezabel*, they paide dear for *Nabaoths* vineyard; but if not here, because they can carry it out, with their might and power: yet elsewhere there is a tribunal, before which they must appear; *Qui prædo prædæ*, (saith Saint *Augustin*:) He that preyed upon others, shall himself be a prey to death and hell: *Woe unto thee*, (saith *Isaiah*) *that spoilest, and wast not spoiled; when thou shalt cease to spoile, thou shalt be spoiled*: God may defer his wrath for a time, but it will come; *& quanto tardius venit, severius percutit* (saith Saint *Gregory*,) and the slower it commeth, the heavilyer it falleth: the sin of oppression, sure enough, will be payed home, either here, or in hell, or in both.

S. Augustine. Isai.33.1.

S.Gregory.

Secondly, Let it be an *item* to those, that are oppressed by their waspish neighbours, and can injoy nothing quietly, that they have a minde to; *Let them possess their souls in patience: there is a God that will right those that suffer wrong, Psal.146.7. If thou seest in a country,* (saith

(ſaith *Solomon*, Eccleſ. 5.) *the poor oppreſſed, wonder not at it*; that is, be not too much diſcouraged in that regard. There is one; higher then the higheſt of them, that regardeth it; and he will judge both the juſt and the wicked. A man that in ſome Court is overſwayed, (againſt right) yet is not out of heart, while he hath an higher Court to appeal unto, of the equity whereof he is perſwaded: and ſo hath the oppreſſed; they have a Court of heaven to appeal to, and there we ſhall be ſure to have juſtice for us, according to the equity of our cauſe. I know this is difficult, and puts a man to it: but we muſt bear: ſaith the Apoſtle, *Be ye patient, till the coming of our Lord.*

A Queſtion touching Gods Permiſſion.

But now, before we leave this verſe, *curioſi quærunt*, (ſaith *Ferome*) the curious ſtart a Queſtion here, Why God, foreſeeing and foreknowing what kinde of perſons *Iſhmael* and his poſterity would be, would ſuffer ſuch to be brought forth into the world; or did not, as ſoon as they were born, *daſh theſe children of Babylon againſt the ſtones*, or prevent theſe *Cockatrice eggs*, from growing to be *fiery flying ſerpents*. He is the God of peace, and love, and mercy; and he loveth a ſweet correſpondence of men, in their ſeveral ſocieties. Nay, to ſuffer ſuch as ſhould be cobling-ſtones in a wall, that would neither head nor bed well? nay, ſuch fire-brands of the world, as *Hecuba* dreamed ſhe went withal? men whoſe hands ſhould be againſt *every man*, and *every mans hand againſt them*! ſuch as ſhould be the peſt of the place, and the calamity of the times wherein they lived! ſuch diſorderly ones as would ſpoil that comely method and order into which God had digeſted things! nay, may not a man think that God is the author and cauſe of the ſins of ſuch men, when, foreſeeing them, he doth not prevent them?

Obſerv. 3. Gods permiſſion of evil, both perſons and actions, vindicated (by manifold good ends and reaſons) from being any ways occaſion of them.

Oh, in the fear of God, firſt, let us take heed of this conceit: Better (ſaith Saint *Chryſoſtome*) an hundred to be ſlain, then that our God ſhould hear ſuch a word from us: That he is the cauſe of ſin to us! Saint *Auguſtine* calleth it, *deteſtandam & abominandam opinionem*; a deteſtable and abominable opinion: for, (ſaith he) *Fieri non poteſt, ut per quem à talibus ſurgitur, per eum in talia decidatur*; it is impoſſible, that he by whom men riſe from ſins, ſhould be the occaſion of their falling into them. And *Fulgentius* ſaith, Far be it from us to think, that God is *autor quorum eſt ultor*, author of thoſe ſins whereof he is revenger: His Preſcience and foreſight of ſin, doth not make him the cauſe of it. *Non ideò peccat homo, quia Deus eum peccaturum præſcivit*, (ſaith Saint *Ferome*;) a man doth not therefore ſin, becauſe God foreknoweth his intention to ſin; no more then the Aſtronomer is the cauſe of the Eclipſe which he foretelleth, or a Phyſitian of the diſeaſe which he foreſeeth a man will fall into; or the Prophets, of the calamities which they foretold; or a wiſe man, of the ruine of another, which he foreſees in his wicked courſes. No, *our deſtruction is from our ſelves*, (as God told *Iſrael*, Hoſ. 13.) and the leaſt aſperſion may not be caſt upon God, *whoſe pure eyes can behold none iniquity*.

Chryſoſt. 23 Hom. ſuper Acta Apoſt.

S. Auguſtine.

Fulgentius.

S. Jerome.

Hoſ. 13. 9.

But then for the *Quare*, Why God doth permit ſuch wicked men to be born, and to live in the world: I might ſay, (as *Solomon*, Eccl. 7. in another caſe) *Thou doſt not enquire wiſely concerning this*: or I might anſwer, as my Author doth, in the words of the Apoſtle, *Rom. 9. O man, who art thou, that repliеſt againſt God! hath not the potter power over the clay?* may not God do as he pleaſeth? And dare any man ſay unto him, Why doſt thou ſo? His will may be ſecret, but it cannot be unjuſt. But yet, to give ſome ſatisfaction in this Point, it is a true ſpeech of Saint *Auguſtine*; *Deus non ſineret aliquid mali, niſi uſque adeo eſſet omnipotens & bonus, ut benè faceret etiam de malo*: God would not ſuffer any evil to be done in the world, but that he is ſo good and omnipotent, as that he can bring good alſo out of that evil, and make all things work for the beſt, *&c.* Now God ſuffereth wicked men to be born into the world, and to live in the world,

Eccleſ. 7. 10.

Rom. 9. 20.

Auguſt. in 11 of his Enchirid.

First, to let the world ſee, how much mans nature is depraved and corrupted by his fall. God made him upright; but he tranſgreſſing, fell in the dirt, (ſaith Saint *Bernard*;) and not onely defiled himſelf, but wounded himſelf; ſo that he became, from the crown of the head, to the ſole of the foot, nothing but *ſwellings, and putrified ſores*. This firſt ſin was the *Trojan*-horſe, the fruitful womb of all thoſe miſchiefs that have infected the world; of all thoſe murthers, and cruelties, & oppreſſions, that have ſtained the ſouls of men; of all thoſe judgments with which God hath juſtly plagued the ſons of men: This corrupt nature of man is fierce, and *driveth furiouſly*, like *Jehu* the ſon of *Nimſhi*: it breaks out deſperately; it is like the *raging ſea, that caſteth out nothing but mire and dirt*: it ruſheth into ſin, *as the horſe into the battel*, and committeth ſin *with greedineſs*. Now all this ſheweth, (in the practice of wicked men) as in a glaſs, the wofull condition of our Nature. 'Tis intended, for mens humiliation, and that they ſhould bethink themſelves *from whence they are fallen*; and ſeek the repairing of Gods image in them.

S. Bernard.

Secondly, God ſuffers ſuch fierce and cruel ones to be in the world, for the exerciſe of the graces of his children as firſt, their thankfulneſs to God, that he is pleaſed to reſtrain that corruption in them, which ſo breaks out in others. When thou ſeeſt a man wallow like a beaſt in his own vomit, dart out blaſphemies againſt heaven, revile the Goſpel of ſalvation, tear the bleſſed Name of God in pieces, with horrid and hideous oathes: when thou heareſt of *Cain* murdering his brother, *Judas* betraying of his maſter, *Ananias* lying to the holy Ghoſt, *Lucian* mocking the Lord Jeſus as a crucified impoſtor, *Julian* darting of his blood againſt heaven in hatred of Chriſt, the Scribes and Phariſees blaſpheming the Spirit of God: when thou obſerveſt men of an unquiet and turbulent ſpirit, that, like Salamanders, cannot live out of the fire; that are of a provoking carriage, and apt, at every turn, to be injurious unto their brethren, yea, even thirſting after their blood, and ſhedding it: Then thank God, that his grace keeps

keeps thee from theſe precipices: for thou haſt the ſame *root of bitterneſs* in thee, that thoſe monſters have; *as face anſwereth to face in the water*, ſaith *Solomon*, *Prov.27. ſo the heart of man to man*: Every man may ſee in another, the compleat image, deformity, and unrighteouſneſs of his own heart; and may truly ſay, ſuch an one ſhould I be, if Gods grace did not prevent it: 2. Hereby God will exerciſe the grace of wiſdome, and circumſpection; for when ſuch wicked ones be in the world, the children of God (according to the counſel of their Lord,) muſt be *wiſe as ſerpents, and innocent as doves*; *i.e.* they muſt carry themſelves ſo, that they do not provoke thoſe malitious ones againſt them; *give none offence* (ſaith the *Apoſtle*) *neither to Jews, nor Gentiles*, 1 *Cor.* 10. they muſt do nothing to irritate them: it may be, they may be offended at their profeſſion, and practice of religion; but that is *Scandalum acceptum, non datum*; and offence taken, but not given: and in that caſe, *melius eſt ut ſcandalum oriatur, quàm ut veritas relinquatur*; better it is, that ſuch an offence ſhould ariſe, then that the truth ſhould fall, and be forſaken: but elſe they muſt be ſo wiſe, as to carry themſelves harmleſſly, and give them none offence, whereby their ſtill glowing wrath, (that fire on Satans Altar) may be ſtirred againſt them: and thus wiſe were thoſe Chriſtians, *Tertullian* ſpeaks of in his Apology; They lived peaceably and quietly, in the midſt of their enemies; and they were ready to do all offices of humanity for them; but it could not be juſtly laid to their charge, that they were injurious unto them, inſomuch that they could ſay, *bonus vir ſanus, ſed malus quia Chriſtianus*. Such an one is a good man, but evill only, in that he is a Chriſtian.

Prov.27.19.

1 Cor.10.32.

Tertul.in Apol.

Thirdly, God by ſuffering ſuch men, will exerciſe the patience of his children; for being apt to be wronged by thoſe violent men, (though they offer no wrong,) there is an imployment of their patience; as likewiſe of their confidence in God, who is an harbour to put into, in all ſtorms.

Fourthly, Of their love to God; for by a kinde of *circumſtaſis*, and contrariant operation, the coldneſs of the charity of men, maketh their love more intenſe towards God; it doth alſo ſtirr up in them, the Spirit of prayer and ſupplication, and make them more earneſt with God, for the protecting of them: for the girding up and reſtraining of the fury of wicked men; yea further, it is the ſtirring up of their compaſſion towards thoſe wicked men; for we are even bound to pitty them, who are ſo miſerably enthralled, under the power of ſin and Satan; and to pray for them, that their eyes may be opened, that they *ſleep not in death*: and the rather, becauſe we ſee, this is the effect of corrupt nature, which would break out in us, as well as in them, if God did not reſtrain it: The *Apoſtle* maketh this an argument, to provoke meekneſs. *Tit.*3. *We our ſelves were in times paſt unwiſe, diſobedient, deceived, ſerving divers luſts and pleaſures, hateful, and hating one another.*

Titus 3.3.

Laſtly,

Laſtly, God ſuffers ſuch wilde and fierce men, and ſuch cruel people in the world, for the puniſhment of men: while they take liberty to ſin againſt him; He maketh a rod of the malice and cruelty of the wicked, to ſcourge them withall: God gave his people into the hands of ſuch as oppreſſed them, becauſe they had provoked him, by their foul ſins: and though it is true, that afterwards he threw thoſe rods into the fire; (as we ſee in the King of *Aſſyria*, and others;) yet for the preſent, he doth uſe them to chaſtiſe his own people withal; and they are very fierce againſt them.

Give me leave to adde one word more, concerning this inſtance in our Text. The ſerity, and fierceneſs, and ſavage diſpoſition of *Iſhmael* and his poſterity, was a part of the puniſhment which God laid upon *Sarah* for adviſing, and *Abraham* for yeelding to take *Hagar* to wife. They lived in part to ſee it: for *Iſhmael mocked*, yea *perſecuted Iſaac*, (ſaith Saint *Paul*, Gal. 4.) and therefore was *caſt out*, with his mother; but after their death it fell out, that the *Hagarens* were reckoned among the enemies of *Sarahs* ſeed. *Pſal.* 83. They were amongſt thoſe, that ſought to cut them off, from being a nation; and that the name of *Iſrael* might be no more in remembrance: unwarrantable courſes treaſure up puniſhment for after time. I have made it good heretofore, in manifold examples, and given ſufficient Reaſon for it; for how ſhould a bleſſing be expected upon any project, wherein God is not adviſed withall? Nay, how juſt is it with him, to render ſuch actions, vexatious unto the parties that have undertaken them? And therefore, let us ever ask counſell of God, and look that the grounds of our actions, be juſtifiable. And amongſt other wayes, let people take heed of unlawfull mixture, ſuch as was *Abrahams* with *Hagar*; a puniſhment of that fault, may lye in the iſſue, and they may grow up, to be an hearts grief to thoſe from whom they are ſprung; beſides, their being ſtanding monuments, as it were, of their ſin and ſhame: if they ſhall prove good, (as *Iephtah*, and divers others have done, and not fly out, as *Iſhmael*;) yet that ought to be matter of humiliation, as long as they live: *Antonine* telleth of the mother of thoſe three famous men, *Petrus Comeſtor* the Author of the *Scholaſtical* Hiſtory, *Peter Lombard* the Maſter of the Sentences: and *Gratian* the *Compiler* of the decrees, (having had them all, in an unlawfull way:) that ſhe told her Confeſſour, that ſhe could not be ſo ſorry for her ſin, as ſhe ſhould, becauſe they proved ſuch eminent ment: but he bad her to bewaile alſo her want of ſorrow: Though ſuch children prove never ſo excellent, yet the fault is to be mourned for; and the judgment; if it lye not in the childe, to be a grief to the parents, while they are living; or a ſhame, when they are dead; (as is ſaid of *Dioniſius*, *pœnas quas vivus effugit, mortuus in filio exolvit*, the puniſhments which he eſcaped living, he ſuffered in his Son, after his deceaſe:) it may lye in ſome other thing; for certainly God will puniſh it, one time or other;

Gal, 4.

Pſal 83.6.

Obſerv. 5. *The meſſages of Gods faithful miniſters are his own word, and Embaſſages.*

3. Part of his Hiſto. c. 18. Tit. 6.

other; as he did in *Auguſtine* himſelf, for his *Adeodatus*. Let us take heed of this, or any other unlawful courſe, which, though it ſeem never ſo pleaſurable or profitable, in the contriving or acting, yet will have a ſting in it, and vex as much as ever it contented: for God muſt be juſt, and men muſt reap the fruits of their own way. And ſo I have done with this verſe.

I come now to the next, where beginneth the third part of this Chapter, and it containeth the thankfulneſs, and obedience of *Hagar*; her thankfulneſs in the 13. and 14. verſes; acknowledging the Lords mercy to her, and giving the fountain a new name: and her obedience, in that which is ſupplyed, in that in her miſtreſs houſe ſhe brought forth her ſon; ſhe returned therefore thither again, according to the direction of the Angell: and in the laſt verſe, is ſet down the age of *Abraham*, when *Iſhmael* was born. Verſe 13.

For the firſt of theſe, her thankfulneſs, in this 13 verſe; ſhe giveth God a title: and ſecondly, ſhe giveth a reaſon of it.

For the former: ſhe calleth the name of him that ſpake unto her, *the Lord*. Why, may ſome man ſay, It was the Angel of the Lord that ſpake unto her; and ſo he is ſtiled four ſeveral times, verſ. 7, 9, 10, 11. And mark, (ſaith my Author) though it were an Angel that ſpake unto her, *ipſa autem non ut ab Angelo, ſed ut à Deo dicta accipit*; yet ſhe entertains it not as from the Angel, but as ſpoken to her from the Lord himſelf: *Et ſic audiendum eſt verbum Dei*; and ſo (ſaith he) is the Word ſtill to be received: that which Gods Miniſters faithfully deliver, (by vertue of their Office) is to be taken as the Word of God himſelf. *Zacharias*, in his ſong, ſpeaking of Gods Word, *Luke* 1.70. ſaith, *As he ſpake by the mouth of his holy prophets*: God ſpeaketh by their mouth: that which they delivered, was no leſs to be reputed Gods Word, then if the Lord himſelf had uttered it, in ſome ſuch ſort as he ſpake to ſome of old. Hence is that ordinary phraſe in the Prophets, *The word of the Lord which came to* ſuch a Prophet; and, *according to the word of the Lord* which ſuch or ſuch an one ſpake. God told *Jeremiah*, (Chap. 1.) *I have put my words into thy mouth*. *Daniel* ſaith, (Chap. 9.) *We have not obeyed the voice of the Lord our God, by the miniſtery of his ſervants the prophets*: He calleth it the Lords voice, which came unto the people by the Prophets miniſtery. *He that heareth you, heareth me*, ſaith Chriſt to his diſciples, when he ſent them forth to preach, *Luke* 10. 16. *God doth beſeech you through us*, (ſaith Saint *Paul*) *and we pray you in Chriſts ſtead*, 2 Cor. 5. and he telleth the *Theſſalonians*, (1 Theſſ. 2. 13.) that his word was *indeed the word of God*. And that this opinion is to be held, of thoſe that faithfully believe, even to this hour, may be gathered from that promiſe of Chriſt, *Lo, I am with you to the end of the world*, Matth. 28. It cannot be reſtrained to the Apoſtles, who, having ſerved their time, are now at reſt; but belongeth to thoſe Preachers to whom the Lord giveth gifts, for the gathering together of his Saints, until the end

Obſerv. 5. *The meſſages of Gods faithful Miniſters are his own words and embaſſages.*

Jer. 1. 9.

Dan. 9. 10.

2 Cor. 5. 20.

Matth. 28. 20.

end of the world. How is Chriſt with them, but by teaching, and enabling them what to ſay, and by revealing, by them, his minde unto his Church? Hence it is, that as Chriſt is termed *the ſun of righteouſneſs*, Mal. 4. ſo his Miniſters are called *ſtars*, Rev. 1. and therefore, as the light of the ſtars is (by way of reflection) the very light of the ſun, which they receive from thence; ſo the doctrine of Chriſts Miniſters is the doctrine of Chriſt: The words of an Ambaſſadour, are reputed his from whom he cometh: And Miniſters are Gods Ambaſſadours; therefore, what they faithfully deliver, is not mans, but Gods.

Mal. 4. 3. Rev. 1. 20.

For the Uſe of this:

Application It teacheth people with what reſpect to entertain that which Gods Miniſters faithfully teach, even as it were immediately delivered by God himſelf: Neither is it poſſible men ſhould profit by hearing, till this perſwaſion be graffed in them. This was that which made Saint *Pauls* miniſtery among the *Theſſalonians*, to be, *not* onely *in word, but in power*: they did receive it, *not as the word of man, but as it was indeed, the word of God*, 1 Theſſ. 2. When the doctrine is believed to be the Lords, then it confirmeth faith, and buildeth up in ſaving knowledge. When threatnings are received as his, they ſtrike an awe into the conſcience, and awaken unto repentance. When the comforts are taken as his, then they are balm to the navil, and marrow to the bones. *David* made account *Nathans* words were Gods, and therefore they humbled his ſoul; and again, his afterwards did comfort him.

1 Theſſ. 2. 13.

When this is urged, it may be ſome will ſay, (as *Corah* and his companions, *Numb.* 16. to *Moſes* and *Aaron*) *You take too much upon you*: What do you make your ſelves? Muſt your words be taken as Gods own words; and your ſayings, as the Oracles of the moſt High? Who can endure that you ſhould be ſo preſumptuous?

Numb. 16.

But it is anſwered, It is no arrogancy, or preſumption, to ſpeak as the Spirit of God doth in the Scripture. *David*, and *Hezekiah*, and *Eli*, and others, have taken the words of the Prophets as Gods own words.

Why, but then they will ſay, Muſt every word that is delivered in a Pulpit, be taken as Gods words?

No: but that which is faithfully delivered, by vertue of their Office, is to be received as Gods own Word. And this is our comfort, in the midſt of the worlds contempt, that *he that deſpiſeth* us, *deſpiſeth* him that ſent us; that is, God himſelf. And this ſhall be the condemnation of the ſcorners of the Word, that their diſdain hath made war againſt Heaven: *Your murmurings are not againſt us, but againſt the Lord*, Exod. 16. *Contemnus præconem, ſed hunc judicem*; thou contemneſt not onely the Preacher, but thy Judge.

Exod. 16. 7.

She called the name of the Lord that ſpake to her, אל ראי, *Thou God ſeeſt me*. Her Naming is, that God did ſee her affliction, and would look

look upon her in mercy: for God is ſaid to *ſee* the affliction of men: *Exod.* 3. *I have ſeen, I have ſeen the affliction of my people.* And *David* prayeth to God to *look upon* his affliction, *Pſal* 25. that is, not barely to eye it, but to eaſe it. *In oculis Dei eſt pietas & indulgentia*, (ſaith Saint *Ambroſe*;) in the eyes of the Lord are mercy and compaſſion. This *ſeeing* here, is no more then the Angel had ſaid before to her, verſ. 11. *The Lord hath heard thine affliction.* What a ground of conſolation it is unto a man or woman, when they are afflicted either inwardly or outwardly; to finde God look upon them, and to ſpeak comfort unto them, no tongue is able to expreſs.

Exod. 3. 7. Pſal. 25. 18. S. Ambroſe.

Obſerv. 6. *'Tis both a Conſolation and a caution, that God beholdeth all, both our doings and ſufferings.*

The ſubſtance of what ſhould now be obſerved, was ſpoken upon the eleventh verſe; and therefore I diſmiſs it, and conclude with this:

This name of God, *God ſeeth*, as it is a ground of conſolation in affliction, ſo it ought to be the ground of our cautelous and circumſpect walking in our whole converſation. It was that which kept *Joſeph* in awe, when he was ſollicited by his laſcivious miſtreſs: *How can I do this great wickedneſs, and ſin againſt God!* It kept *David* in awe: *I have ſet the Lord always before mine eyes*, Pſal. 16. 8. and *Pſal.* 119. 168. *I have kept thy precepts and thy teſtimonies: for all my ways are in thy ſight.* And by this would *Elihu* deter men from wicked practices, *Job* 34. *Gods eyes are upon the ways of man, and he eyeth every ſtep he taketh.* And I wiſh this might be ever in our minde, in all places, and at all times, אל ראי, *God ſeeth me.* He is in all places, and (like a well-drawn picture) eyeth me in every part of the room. 'Tis *Nazianzen*'s compariſon. *Seneca* gave advice, *Sic facias quæcunque feceris, tanquam ſpectet Cato, aut Scipio, aut Lucius aliquis*: So do whatſoever thou doſt, as if *Cato*, or *Scipio*, or ſome grave *Lucius* looked upon thee. And much more force ſhould there be in Gods preſence; who looks upon us, not onely when we are faſting, but feaſting; not onely when we are praying, but playing; not onely in the fields, but in the houſe; and not onely in the parlour, but in the bed-chamber; yea, in the cloſet. Are not they Atheiſtical, that are conceited that God ſees them not? And little better are they, that, being perſwaded God ſeeth them, yet dare, by their ill courſes, *provoke the eyes of his glory.* They that would be afraid of a grave perſon, yea of an ordinary man, yea of a childe; yet are not afraid of the preſence of God. I ſay again, Were this conſideration ſtill in us, אל ראי, *God ſeeth me*; what temptation could prevail againſt us! It is ſaid of a Reverend and religious man, that he had this written before his eyes in his ſtudy, and I make it my cloſe; *Sin not thou: though never ſo ſecret, God ſeeth thee, and the Angels ſtand by thee; the devil is ready to accuſe thee, thine own conſcience to give evidence againſt thee, and hell fire to torment thee.*

Application

Gen. 39.

Job 34. 21.

Nazianzen.

Preached, *Ian.* 19. 1641.

THE EIGHTEENTH SERMON.

GEN. 16.13.

Thou Lord ſeeſt me. For ſhe ſaid, Have I alſo here looked after him that ſeeth me?

THe laſt part of the Chapter ſetteth out unto us the gratitude and obedience of *Hagar*: her gratitude, in the 13 and 14 verſes, in giving a name to God, and a name to the Well

For the former, I opened the name given to God.

I will not ſtand upon the Common place of Thankfulneſs: But, becauſe S. *Chryſoſtome* and others do obſerve, Τῆς παιδίσκης ἐυγνωμοσύνην, ἅτε τῶν χαρισμάτων ἐν αὐτῇ ἐνεργεστάτων: that is, the modeſt gratitude of this ſame handmaid, for Gods great favour ſhewed unto her; I will note two particulars here, upon which her gratitude is grounded.

Chryſoſt. *in loc.*

אתה

Firſt, אתה אל ראי, *Thou Lord ſeeſt me*: As if ſhe ſhould have ſaid, I was deſtitute, and forſaken; there was no creature to yeeld me relief: but thou didſt look upon me, and hadſt mercy on me.

Obſerv. 1. *All earthly defects are made up to Gods children, with ſupplies from heaven*

When Fleſh falleth off, God falleth in; when the World leaveth, God helpeth; when people are deſtitute of Earthly means, then oft come heavenly ſupplies.

Job 19. 13.

Job was in an heavie caſe, (as himſelf layeth down) in the midſt of his broyling and throbbing ſores, *Job* 19. his *brethren were far from him, his acquaintance were eſtranged from him, his kinſfolks failed him, and his familiar friends forgot him: they that dwelt in his houſe,* even his maids, *did count him a ſtranger: he called his ſervant, and he gave him no anſwer: his breath was ſtrange to his wife, though he intreated her for the children of his own body: the young children deſpiſed him, all his* wicked *friends abhorred him, and they whom he loved were turned againſt him.* Good man, what a lowe ebbe was he at! nor wife, nor friend, nor ſervant, to ſtick to him! and his children gone, that might have comforted him! And yet, had not God been now his comfort, had not he looked upon him, what had become of him? But he ſaith, verſe 25. *I know that my Redeemer liveth:* Though outward comforts ſtinted, there was a ſpring of inward comfort. *David* ſaith, *Pſal.* 27.10. *When my father and mother forſake me, then the Lord*

Lord will take me up. And when he was in that great perplexity; *Ziglag* was burnt, his wives were carried away, and his goods, and *the people ſpake of ſtoning him*; well may it be ſaid, that he was *diſtreſſed*: Yet when the world ſo frowned, God favoured him; for it is ſaid, He *encouraged himſelf in the Lord his God*, 1 Sam. 30. We ſhall finde, that the widow and the fatherleſs are more eſpecially intituled to Gods protection, in ſeveral places of the Scripture. The cauſe of a widow is doleful: the Hebrew calleth her אלמנה, from אלם, *mutus*, dumb: *ſic appellata, quòd viro mortuo, non valeat loqui & litigare*: ſo denominated, becauſe ſhe hath no heart to ſpeak, having loſt him that was her loving yoke-fellow. The Greek calleth her χήρα, from χαίρειν, to rejoyce: but ſure 'tis κατ' ἀντίφρασιν, by a figure of contrariety, becauſe ſhe hath but ſmall cauſe of rejoycing. The Apoſtle calleth her μεμονωμένη, that is, *ſolitary*; or, as our tranſlation rendreth it, *deſolate*. Our Laws call her *relictam*, one left; *vidua, à viduo* the old word; *à viro diviſa*, as parted and divided from man, and expoſed to injury. Ἀρυὸς πεσόντος, πᾶς ἀνὴρ ξυλεύεται, ſaith the Greek Proverb; When the oak falleth, every one will fetch wood. Now becauſe ſhe hath loſt *the vail of her eyes*, God will be her protector; and becauſe ſhe is deſtitute of the comfort of her mate, he will be an huſband to her. And ſo orphans and fatherleſs are in a ſad condition: Ὀρφανὸς, (ſaith *Heſychius*) is from ὀρφνὸς, that is, dark, or clouded: as much as σκοτεινὸς, and ſignifieth τὸν ἐν σκότει ὄντα, one that is in darkneſs. And *Photinus* ſaith, that ὀρφανὸς is μὴ πατὰ ἔχων βοηθὸν: an orphane is ſuch an one as hath no man to help him, no helper. *I will not leave you comfortleſs*, Joh. 14. In the Greek it is, Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, I will not leave you orphans: intimating the caſe of orphans to be uncomfortable; and therefore it is, that God is more eſpecially ſollicitous for them, and rebuketh thoſe, in an heavie manner, that wrong them: they are left of the world, and therefore are found of God. The world was a back-friend to the poor man that lay at the pool of *Bethesda* eight and thirty yeers together, and, all that time, could not finde a man to help him into the pool: *hominem non habeo*, ſaith he, *Joh.* 5. *I have not found a man*; and therefore *Deum habes*, (ſaith one) thou haſt a God to help thee: Chriſt inſtantly ſaith unto him: *Ariſe, take up thy bed, and walk.* Our Lord telleth his diſciples, (*Joh.* 16.) *You ſhall leave me alone.* Indeed it proved ſo, *Matth.* 26. *All the diſciples forſook him, and fled*: Yet *I am not alone*, (ſaith he;) *for the Father is with me.* Saint *Paul* ſaith, 2 *Tim.* 4. 16. at his firſt anſwering, *no man ſtood with* him, *but all men forſook him*: *notwithſtanding* (ſaith he) *the Lord ſtood with me, and ſtrengthened me.* When men forſake, God will help. Indeed, he ſuffereth, ſometimes, men to come to that paſs, that they are utterly deſtitute, before he cometh to help; both for the manifeſtation of his own goodneſs, and the increaſe of our thankfulneſs.

1 Sam. 30.6.

1 Tim. 5. 5.

John 14.18.

John 5.

And 16. 32. Matth. 26. 56.

And therefore for the Uſe of it:

Application

First, Let our care be, to keep in with God, and to endear our ſelves to his protection, by a godly converſation; for if we be in with him, in all our troubles and perplexities, when men ſhall fall off, as leaves in Autumn; or be like the brakes in the Summer, that *Job* ſpeaketh of; we may roul our ſelves upon God, who will make amends for the worlds defect: But if we be not *è ſervis*, of his family, at leaſt, of good correſpondence with him, we ſhall be utterly loſt; for our friends will turn adverſaries, and they will be encouraged to do us miſchief; as *Davids* enemies ſaid, his *God hath forſaken him, let us perſecute him, and take him, for there is none to deliver him*: And they could reproach him and ſay, *where is now thy God?* I ſay again, let us keep in with God; and then if there be any water, it is in the Ocean; if there be any light, it is in the Sun; if there be any comfort, it is in God.

Secondly, when we finde, upon the worlds deſerting us, that God hath taken care of us; let us be truly thankful; and the more thankfull, becauſe he came in at a dead lift, as we ſay: when *David* was ſenſible of Gods drawing him out of a pit, wherein he muſt neceſſarily, in the judgment of fleſh and blood, have periſhed; there is a *new ſong in his mouth, even of praiſe unto his God*, *Pſal.*40.3. And when the man at the *pool* was ſenſible, that in the want of mans help, God helped him; the next news we here of him is, that he is in the temple. *Iohn* 5. And what ingenuous perſon is there in the world, that hath not found his heart inflamed; and an edg ſet upon his thankfulneſs; when he can ſay, as *Hagar* here; *thou God ſeeſt me*; the world afforded no help, but, thou my God doeſt help me.

Pſal.40.3.

Iohn 5.14.

Obſerv. 2. *True Chriſtian gratitude looketh through the meanes and inſtruments up to the main Agent, through all ſecond cauſes to the firſt.* Auguſtine. Gen.32.10.

Another ground of her thankfulneſs here inſinuated, is this; that having heard all thoſe comforts that the Angell had given her, in this her affliction; yet ſhe looketh up higher then the Angell, even to God himſelf, and acknowledgeth him to be the fountain of all that conſolation: It is a ſpeciall part of thankfulneſs, in benefits received, to look through the meanes and inſtruments, and ſecond cauſes, unto God, and ultimately to reſolve all into him, that is *Bonum omnis boni*, the good of every good beſides: *Fons boni lucidus* (ſaith Saint *Auſtin*,) the cleer fountain of all good: *Iacobs* eſtate was much improved; he looketh further then his own induſtry. *Gen.* 32.10. Lord (ſaith he) *I am leſs then the leaſt of thy mercies; for with my ſtaffe came I over this Iordan, and now I have gotten two bands*: And *Gen.*33. For his children, he looketh further then the ſtrength of his own body, verſ.5. *Theſe be the children which God hath graciouſly given thy ſervant.* And ſo *Ioſeph*, for his honour and great eſtate that he got in *Egypt*, he looks further then his own wit and underſtanding, and the favour of his Prince; as appeareth by the name he giveth his younger Son *Ephraim*; God (ſaith he) *hath cauſed me to be fruitfull in the land of mine affliction. Gen.*41. *Deborah*, though ſhe ſaw what *Iael* had done againſt *Siſera*, yet ſhe looketh higher,

Gen.33.5.

ch 41.52.

and

and praiſeth the Lord for the avenging of *Iſrael*, *Iudges* 5. When *David* telleth *Saul*, how he ſlew the *Lyon and the Bear*; he doth not look upon his own courage, but he aſcribeth it unto God. *1 Sam.* 17. *God delivered me out of the mouth of the Lyon, and the paw of the Bear*: and in other victories which he got, he doth not boaſt of his own proweſs, though he had the heart of a Lyon, and was a man both of valour and skil; but he thanked God for them, *Pſal.* 144. *Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight*: *Hezekiah* being freed from his dangerous ſickneſs; which was *mali moris*, as they ſay, and moſt probably thought to be the plague; though he had applyed the lump of figgs, which the Prophet had preſcribed, yet he pitcheth not upon this, as the main cauſe; but celebrateth the power and goodneſs of God, as knowing him to be the Author of his recovery, *Iſaiah* 38. The man that was cured in the beautiful gate of the Temple, by *Peter* and *Iohn*, looketh further then them; and therefore it is ſaid, that he *went into the temple walking, and leaping, and praiſing God*. *Acts* 3. He looked further then the inſtrument, even to the prime efficient: we ſhall ſee *Paul* directing the *Corinthians*, for what benefit ſoever they had received by the miniſtery of him, or of *Apollos*, to look further then them, even unto God. 1 *Cor.* 3. 5. Who is *Paul*, or who is *Apollos*; but Miniſters, by whom you have believed, even as the Lord gave to every man? *I have planted, Apollos watered, but God gave the increaſe*: and for thoſe comforts which himſelf received, by what mediate hand ſoever he had them, whether *Ananias*, or any other; He looketh up as high as God, 2 *Cor.* 1. *Bleſſed be God, even the father of our Lord Ieſus Chriſt, the father of mercy, and the God of all comfort, who comforteth us in all our tribulation*: even the wiſer heathens, in their deliverances by Sea and Land, would look up as high as God, (whatſoever the inſtruments were;) Hence the temples of their Deities were ſo full of thoſe ἀναθήματα, their offerings; and we reade of ſome of their Altars inſcribed, *Iovi liberatori*, unto *Iupiter* their deliverer.

Iudg. 5. 2.
1 Sam. 17. 37.
Pſal. 144. 1.
Iſai. 38.
Acts 3. 8.
1 Cor. 3. 5, 6.
2 Cor. 1. 3.

The Application of this point is, to ſtirr us up, to put this that I have ſaid, in practice; in thoſe evils of puniſhment that befall us, we are not to reſt in the ſecondary cauſes, but to mount higher, even to God; for there is *none evill in the city, which the Lord doth not*, *Amos* 3. Underſtand it *de malis pœnæ, non Culpæ*; of the evils of puniſhment, not of thoſe of ſin: *David* knew that God had a hand in *Shimei's* curſing him, the *Lord hath bidden him curſe*, ſaith he; 2 *Sam.* 16. So *Iob*, in his loſſes, had an eye not ſo much to the *Caldeans*, and *Sabeans*, or to Satan himſelf, as unto God; *non ad manum percutientem, ſed ad manum permittentem* (ſaith Saint *Auguſtine*;) he looked not at the hand that ſmote him, but higher; to the divine hand permitting it: *The Lord hath given, and the Lord hath taken away*, *Iob.* 1. Saint *Paul* doth inſtruct the *Corinthians*, *that when they were judged, they*

Application
2 Sam. 16. 11.
Auguſtine.
Iob. 1. 21.

1 Cor. 11. 32. Iſai. 9. 13. *they were chaſtned of the Lord*, 1 *Cor.* 11. 32. and it is taxed as a great fault, when *men turn not unto him that ſmiteth them*, *Iſai.* 9. 13. So in bleſſings received, we ſhould not ſtick in the meanes, but acknowledg God to be the Author, and prime efficient; and that inferiour cauſes are but his inſtruments; for as in evils of puniſhment, if we do not riſe in our thoughts as high as God, and make account they are from him, we ſhall never be patient under the rod, nor profit by it: ſo in good things received, if we look no further then ſecond cauſes, we ſhall never be truely thankful; nay, we ſhall be unjuſt, by ſhifting the debt from the true creditor. And yet, how frequent a fault is this in the world! In Victories, how apt are men to thank the ſtrength and the power they brought into the field, and to forget him that is the Lord of hoſts, and God of victory! Nay, *Adrian*, and *Verus*, of old; and *Selimus*, and *Ferdinand*, of later times, did erect monuments of Victory to their Horſes. So for honour and dignity, men thank their friends, or their money, or their own acts; not remembring that of the Pſalmiſt, that *promotion cometh neither from the eaſt, nor from the weſt, nor from the ſouth*; but it is God that *pulleth down one, and ſetteth up another*. So for wealth; men look no further then their own labour or induſtry; or elſe what hath been caſt upon them by the donation of friends; not remembring that of *Solomon*, *The bleſsing of God* is that which *maketh rich*. The returns at Sea are attributed to a ſtrong ſhip, and the Skill of the Pilot. The Fiſher (as the Prophet ſpeaketh) ſacrificeth to his net and drag. The Husbandman thanketh his dung-hill for his Crop, and neglecteth *God that giveth the increaſe*. Yea, ſome are ſo preſumptuous, and ſo irreligious, as to thank themſelves, and their own works, for their ſalvation: they will have, not onely a *congruity*, but a *condignity* in them; and ſay, that God is tied, upon terms of ſtrict juſtice, to reward them: never thinking of God, who *worketh all their works* for them, ſaith the Prophet; *that worketh both the will and the deed*, ſaith the Apoſtle. Some, in ſpecial comforts received, either by preaching, or otherwiſe, idolize the Miniſters; and are not thankful, as they ought, to God, who *maketh them to profit*, Iſai. 48. and giveth *the tongue of the learned to his ſervants, to miniſter a word in due ſeaſon, to them that be weary*, Iſai. 50. Now what wrong is here done to God, that he muſt be robbed, to pay the inſtrument! How muſt this needs provoke him! He is not againſt ſome praiſe and thanks to be given to the inſtrument: *The ſword of the Lord, and* the ſword *of Gedeon*: But when he obſerveth us to give more unto the means, then to the author; then he is jealous, and is more juſtly offended, then *Saul* was with the womens ſong; *Saul hath ſlain his thouſands, and David his ten thouſands*. Let the *keeper of the vineyard* have his *two hundred*; but let *Solomon* have his *thouſand*: Thank we our friends, and think well of the means; but let God have the fat of the ſacrifice, as without whoſe bleſſing no means could have been available for our comfort. If we

Pſal. 75. 6.

Iſai. 48. 17.

And 50. 4.

do

do otherwiſe, as we are unjuſt and unthankful for the preſent; ſo we lay up a judgement for after-time. It is reported of *Timantes* of *Athens*, who, reckoning up his Victories, coming to one, ſaid, *Hoc Fortunæ meæ debeo*; This I owe unto my Fortune. You muſt know, he meant, by *Fortune*, the Deity: but he never proſpered after. When, in mercies received, we forget to acknowledge God the prime agent, and to be thankful; it is the next way to make all means, for after-time, unſucceſsful. Let us learn of *Hagar* here: *Thou Lord ſeeſt me*: I have had great comfort from the Angel; but I know he was onely but thy mouth: Thou art the fountain of all my conſolation: It is thou, thou Lord alone, that ſeeſt and regardeſt me.

We come to the next clauſe; *Have I here alſo looked after him that ſeeth me?* Of which there be almoſt as many interpretations, as there be words in it. That a man is (as *Nazianzen* ſaith, in another caſe) in a garden where there is variety of curious flowers, he knoweth not which to pluck firſt. Some make the meaning to be this: *Have I here alſo looked after him?* That is, I have onely ſeen the back-parts of the Angel, and not his face. *Muſculus* thinketh, that ſhe was ſo fearful and modeſt, that, all the while the Angel ſpake to her, ſhe looked not upon him; onely, in his going away, ſhe had a ſight of his back-part. And from hence ſome would gather, that our knowledge, even of Angels, in this life, is imperfect: and if of them, much more of God, who ſaid to *Moſes*, Exod. 33. *Thou ſhalt ſee my back-parts; but my face canſt thou not ſee, and live.* The Apoſtle telleth us, 1 *Cor.* 13. *We know but in part*: and, Chap. 12. *We now ſee thorow a glaſs, darkly*: hereafter, we ſhall ſee more clearly; *we ſhall ſee him as he is*, 1 Joh. 3. and yet, even then, *Qualis eſt, non quantus eſt*, (ſaith the Father;) his indulgence to us, rather then the eſſence of himſelf; for that is too ſtrong liquor for any created nature to contain: he is incomprehenſible: our eyes are too weak, to gaze againſt ſuch a Sun.

Nazianzen.

Obſerv. 3. *The imperfection of our knowledge here, and dulneſs of our apprehenſions.* Exod. 33. 10. 1 Cor. 13. 9. 1 Joh. 3. 2.

Others expound it thus: *Have I alſo here looked after him that ſeeth me?* that is, I have ſeen that Angel here, after I have ſeen him in my maſters houſe. And ſome would make this the Tutelar or Guardian-Angel of *Abrahams* family; and that he was here employed to *Hagar* in the wilderneſs. Concerning Guardian-Angels, whether they are ſo aſſigned, and deputed by God, to the protection of ſeveral Countries, Princes, Families, and Perſons; we have formerly ſpoken. And though it be the opinion generally of the Greek Fathers, and of many of the Latine, and ſome of our later Proteſtant Divines, that there is a particular Angel to every one; (thoſe places are urged, *Matth.* 18. *Their Angels always ſtand before God*: and *Acts* 12. *it is his Angel*:) I have ſaid, We need not be anxious about it: for, not onely one Angel, but many, *watch about thoſe that fear God*: *Pſal.* 91. *He giveth his Angels charge over them.*

Various Expoſitions. Matth. 18. 10. Acts 12. 15. Pſal. 91. 11.

Thirdly, others ſay, that ſhe challengeth her ſelf, that ſhe had no ſooner

ſooner taken knowledge of the Angel, till he was gone. Indeed, ſuch is the dulneſs and inadvertency contracted upon men, that they take not knowledge of Gods dealing with them. *Jacob*, awaking out of ſleep, ſaith, *Surely the Lord is in this place, and I knew it not*, Gen. 28. It is a good while, ere *Samuel* underſtandeth that it is God that ſpeaketh to him; and therefore twice he runneth to *Eli*, to know his pleaſure, thinking he had called him, 1 *Sam.* 31.. It is long ere *Gedeon* is brought to a right underſtanding, both of the party ſpeaking, and the things ſpoken unto him, *Judg.* 6. *Elihu* (in *Job*) ſaith, *God ſpeaketh once, and twice, and man perceiveth it not*, Job 33.14. And Saint *Auguſtine* ſaith of himſelf, *Deus in me loquebatur, & ego neſciebam:* the Lord ſpake in me, and I knew it not.

Gen. 28. 16.

Judges 6.

Auguſt. 1 Conf.

Fourthly, ſome make this the ſenſe: *Have not I here alſo looked after him that ſeeth me?* That is, Did he not ſee me firſt, before I ſaw him? It was ſo indeed; and ſo it is with us all: that God ſeeth us, and ſeeketh us, and looketh after us, before we look after him, yea look up to him, or think of him; we are ſo happie, oftentimes, *invenire*, to finde him: But this we could not do, if he did not *prævenire*, prevent us with his grace and favour: He is fain to offer himſelf to be found, and put deſires into us of ſeeking him, or elſe we ſhould never finde nor ſeek him. We cannot *ſuſpirare*, unleſs he firſt *inſpirare*: we cannot pant after him, nor aſpire toward him, unleſs he firſt inſpire us. In that advancement of Gods love to man, that *Bernard* maketh, *Quòd tantus, tantùm, tantillos, tales, gratis*; that the Omnipotent ſhould take care of a creature ſo mean and impotent, and of him onely, and of him in ſuch a ſtate of ſin, and oppoſition to him, and all this freely: yet the higheſt is, *prior dilexit*; that *God loved* him *firſt*; as Saint *John* ſaith, *not that we loved him*, but that *he loved us firſt*. And I would to God it were our onely fault, that when we do not begin: but ſuch is our weakneſs, yea our wickedneſs, that God offereth himſelf to be found, and putteth good motions into us, we do not look after him; thoſe motions do but make a thorow-fare of our ſouls; nay, they are like ſparks, they flie and die; we do not cheriſh and foment them, and purſue them; and therefore ſtill continue ſtrangers unto God, and have none acquaintance with him, as we ought.

Bernard.

Fifthly, ſome think the emphaſis of this ſpeech to lie in the word *here*; חלם, Did I ever look to finde God ſo neer me, now in this deſolate place, where all comfort failed me? Had it been in my Miſtreſs houſe, upon which Gods Sun doth ever ſhine, it had not been ſo much: but *here*, in the wilderneſs, that God ſhould look upon me, and ſpeak unto me; and, paſſing by my former errours, ſhould comfort me; this is extraordinary! Certainly,

Obſerv. 4. *The ſubſtance of Gods mercies much advanced by circumſtances, and eſpecially in that he loved firſt.*

Gods mercies are much advanced, according as they are circumſtantiated; as when there is but a weak beginning of them; as the captive maid is the firſt wheel in *Naamans* cure: when a great comfort is effected by

by weak means; as *Hezekiahs* recovery is wrought by a bunch of figs: or when the means are made glorious; as when a great perſon helpeth a poor man in his miſery: or when the mercy cometh in a time unexpected; as the meſſage of the Angel to Saint *Paul*, when all hopes of eſcaping were paſt: or when a man is not ſo well diſpoſed, to receive the mercy: Saint *Paul* was then converted, when he was in his full ſins, againſt the Church: And *Hagar*, when ſhe was out in rebellion: Some have met with a mercy, when they have come from lewd company: Again, the place addeth much unto it; as when *Iacob* hath the promiſe renewed unto him, and the viſion of the ladder in his Iourney, and when he lay in the open field: And Saint *Iohn*, that had his Revelation, in the place of his baniſhment; and certainly, that man that will work his heart, to be ſo truly thankfull as it ought; he muſt admit the conſideration of circumſtances, and recollect himſelf, when, and where, and how, and by what meanes God afforded him, this and that favour; for, to take favours in the lumpe, and groſs: and to conſider them only in the bulk; will not ſo warm the heart, and melt it into gratitude, as the laying of them open, in all their adjuncts. *Application*

Laſtly, divers do interpret it thus; I yet ſee, that is; I live though I have ſeen God: becauſe it was thought, *no man could ſee God and live*; *I have ſeen God face to face, and my life is preſerved*, ſaith *Iacob*, *in way of rejoycing*, *Gen.*32. Nay, they were conceited, that if they had but ſeen an Angell, they ſhould dye. As we ſee in *Gideon*, Iudg. 6.22. *perceiving it to be the Angell of the Lord*; he ſaid, *alas O Lord God; for I have ſeen an Angell of the Lord, face to face: But the Lord ſaid unto him, peace be unto thee, fear not, thou ſhalt not dye: Manoah ſaid to his wife, we ſhall ſurely dye, becauſe we have ſeen God*, Iudg.13. And the ſouldiers, upon the apparition of the Angell, *did ſhake for fear, and became as dead men*, *Mat.*28.4. Gen. 32.30. Iudg. 6.22. Iudg. 13.22. Mat. 28.4.

And this may let us ſee, how gratiouſly God dealeth with us, that he teacheth us by men, like unto our ſelves; for the ſight of God, ſpeaking in mount *Sinai* was ſo terrible, that they ſay to *Moſes*, *Exod.* 20. *Speak thou unto us, and we will hear*; *but let not God ſpeak with us, leſt we die*: Nay, God doth not think fit, to deal with us by Angels, in the Miniſtry of his word; ὑ ἐπιτρέπη τοῖς ἀγγέλοις πρᾶγμα, ſaith Saint *Chryſoſtom*: the diſpenſation of his word and Goſpel, is not intruſted unto Angels, and why? Firſt, they could not, being of ſo ſublime a nature, have that compaſſion of us, that men may have, that are ὁμοιοπαθεῖς ſubject unto the like, to the ſame paſſions, with us: Secondly, they are too glorious, and we ſhould not endure them ſo well, being our ſelves cloathed with fleſh: *Elihu* ſaith to *Iob.* 33. *Behold I am according to thy wiſh in Gods ſtead, I alſo am formed out of the clay, my terrours ſhall not make thee affraid*: God could either by himſelf, or by an Angell, have inſtructed the *Eunuch*, but he ſendeth *Philip* unto him: and ſo *Ananias* to *Paul*, and *Peter* to *Cornelius*; and Exod. 20.19. S. Chryſoſtom Iob. 33.6.7.

Paul to *Lydia*: It is his will we ſhould ſubmit unto the miniſtery of men. And certainly, though our curious mindes may ſtand to Gods immediate ſpeaking, or the miniſtery of Angels; yet, as we ſhould not be able to endure it, ſo not to profit by it: for, that ſpeech of *Abraham* to the rich man, who would have *one ſent from the dead* to his brethren, will ſerve us in this caſe: *If they will not hear Moſes and the Prophets, they will not hear an Angel.*

I come to the next verſe, wherein her thankfulneſs doth appear, in giving a name to the Well, where the Angel had met with her: for it is probable, that ſhe gave the name, and that afterwards others took it up, and commonly called it by that name. Now in that ſhe gave a name to the place, we may ſee

Obſerv. 5. Grateful mindes uſe all good means to keep up the memorial of Gods favours.

The care of grateful mindes, to uſe all lawful means to keep Gods mercies in remembrance.

I told you before, how this woman was adviſed to lay up the memory of the bleſſing in the name of her ſon, *Iſhmael*: and ſo *Iſaac*'s name was to that purpoſe, that they might never forget what a cauſe of joy he was to *Abraham*. So *Joſeph* calleth his eldeſt ſon *Manaſſeh*, becauſe *God had made him forget his affliction*; and his younger, *Ephraim*, becauſe *God had made him fruitful in the land of his affliction*. And ſo *Moſes* calleth his ſon *Gerſhom*: that is, *a ſtranger there*: and his other ſon *Eleazer*, in that God had helped him. They have alſo, for this reaſon, given names to places: as *Abraham* calleth the place where *Iſaac* was ſpared, and another ſacrifice provided, יְהוָה יִרְאֶה, *God will provide*, Gen. 22. *Jacob* changeth the name of לוּז into בֵּית־אֵל; of *Luz* into *Bethel*; that is, the houſe of God, *Gen.* 28. that he might ever remember how graciouſly and comfortably God had revealed himſelf unto him in that place. *Jehoſhaphat*, and the people, called the place where they met to praiſe God, after their great deliverance, *the valley of Berachah*, 2 Chron. 20. that is, *the valley of bleſſing*. Thus they have given names to times; as *Mordecai*, and Gods people, to keep in remembrance that deliverance of theirs from *Hamans* plot, called them *the days of Purim*, of פּוּרִים, or, *of lots*, Eſth. 9. So they have kept Anniverſaries; as we ſee in the feaſts of the Paſſeover, and Pentecoſt, and the Tabernacles, and the feaſt of Dedication, ſpoken of, *Joh.* 10. which our Lord himſelf did keep. Oblivion is the worſt ſort of Ingratitude: and to caſt ſuch benefits behinde our backs, or ſet them in ſome blinde corner, argueth a ſlighting of them, and no purpoſe to be thankful for them. Our Memory, though it be a natural mother to courteſies done by us; yet it is a ſtepmother to benefits received; and therefore good men (here) uſed the more care to refreſh it.

Gen. 22. 14. יְרְאֶה
And 28. 19.
2 Chron. 20. 2.
Eſth. 9. 26.

For the Uſe of it:

Application Let it be our care alſo, to keep in minde Gods favours, that we may not onely ſerve God with a flaſh of joy, and blaze of thanks; but

but may keep a continual fire within us; yea, ſet apart ſome times purpoſely, for the recalling of Gods mercies, that we may ſtir up our ſelves to the greater meaſure of thankfulneſs. Let us often meditate how free and full Gods favours are: he giveth, becauſe he loveth; and he giveth fully, becauſe he loveth. Let us think alſo, what need we have of his mercies; and what a maim it would be, to want even the leaſt of thoſe we ſeem to undervalue. And let us think alſo, how importunate we are for his benefits; and therefore a ſhame to forget them. Laſtly, how we diſpoſe our ſelves to receive future mercy, by being thankful for former: and, on the other ſide, how we ſtop the current to our ſelves, by our ingratitude.

Again, ſhe gave this name to the Well, not onely for her ſelf, to quicken her own memory; but in regard of poſterity, (ſaith *Ferus*;) *ut inde admonerentur divinæ miſericordiæ*; that they might be thereby minded of the divine mercy: that they might know, that God did there behold his ſervant in affliction; and that they might expect the like mercy that ſhe had found, that gave the name to the Well, out of her experience of Gods mercy to her. Ferus *in locum.*

The favours of God to ſome, ought to be encouragement to others. *Obſerv. 6.*

David, ſpeaking of that which he had found, upon his reſolution to confeſs his ſin, even the remiſſion of it, he addeth, *Pſal.* 32. and *for this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found.* Saint *Paul* (*Rom.* 4.) ſpeaking of the faith of *Abraham*, that *it was accounted to him for righteouſneſs*; withal addeth, *It was not written for him alone, but for us alſo, to whom our faith alſo ſhall be imputed for righteouſneſs.* Saint *James* giveth hopes of a good iſſue to our afflictions, by the example of *Job*, James 5. *You have heard of the patience of Job, and have ſeen the end of the Lord:* As who ſhould ſay, Expect the like. And, verſe 17. when he will encourage to the expectation of a good return of fervent prayer, he voucheth the example of *Elias*, how God, upon his prayer, ſhut and opened heaven. It is ſaid of the woman that was a *ſinner in the city*, when ſhe knew that Chriſt ſate at meat in the Phariſees houſe, ſhe came, *Luke* 7. yea, thought thus: If he offered ſo much grace to thoſe that be his enemies, he will not reject me, that come in the humility of my ſoul. And it is Saint *Bernards* Meditation: *Non renuiſti confitentem latronem, non lachrymantem meretricem, non ſupplicantem Chananæam, non deprehenſam in adulterio, non negantem diſcipulum, non perſecutorem diſcipulorum: in odore horum unguentorum currimus poſt te:* Thou, O Lord, rejectedſt not the thief confeſſing, the penitent harlot, the importunate Canaanite, the reformed adultreſs, the denying diſciple, the very perſecutors of thy diſciples: and in the perfume of theſe odours, Lord, we follow thee; hereby drawn, we run after thee.

Obſerv. 6. *The favours of God to ſome, ought to be encouragements to others, both for expectation, and adaptation.* Pſal. 32. Rom. 4. 22, 23. James 5. 11. Verſe 17. Luke 7. 37. S. Bernard.

For the Uſe of this:

We are to be warned of the judgements that God hath inflicted upon others. For this end, our Lord biddeth us *Remember Lots wife:* *Application*

Jude verſ. 7.

Zeph. 3.6,7.

and *Paul* telleth, how God puniſhed the old *Iſraelites*: and *Jude* telleth of the ſin and puniſhment of the Angels, of the old world, of *Sodome*; and ſaith, παράδειγμα, *they lie out as a ſea-mark*: yea, God ſaith, *Zeph.* 3. that he *cut off the nations, and made their towers waſte, and their ſtreets deſolate*; intending, that his people ſhould *fear*, and *receive inſtruction*; that they ſhould *hear, and learn*, as it is ſaid in *Deuteronomy*. *In ſanguine tuo cæteri diſcent diſciplinam*, (ſaid a Proconſul unto one he puniſhed;) In the characters of thy blood, others ſhall read inſtruction.

An ſo, on the other ſide, we ſhould be encouraged and comforted by the inſtances of Gods mercies: for, *Whatſoever was written aforetime, was written for our learning*, (ſaith the Scripture) *that we might have hope*. And whatſoever God hath mercifully done for others, he hath done it to encourage others to the expectation of the like: for his *arm is not ſhortened*, but that he can do as much as ever: and he is as good as ever: and if we finde not what others have found, we may thank our ſelves for it; and ſo we may indeed. We would finde the ſame favour that *David* did: Why do we not? Becauſe, though we have *ſinned* with *David*, we have not *repented* with *David*. We would finde the ſame favour that *Peter* did: Why do we not? Becauſe we do not *weep*, as *Peter* did. We would finde a return of our prayers, as *Elias* did: Why do we not? Becauſe we do not *pray fervently*, as he did. We would have an happie iſſue out of our afflictions: Why have we not? Becauſe we are not *humbled under the hand of* God, as his children have been. If we had been ſo, we ſhould have found ſuch honey in that lion, that we ſhould have had occaſion to ſay, *It was good for us to have been in trouble*. Let us carry our ſelves as Gods people have done; and let us confidently expect, that the mercy he hath ſhewed to others, he will ſhew to us: and ſo we ſhall be able to tell others *what God hath done for our ſouls*; that ſo they may caſt themſelves alſo upon the goodneſs of the ſame God, *and finde help in time of need*.

Preached, *Ian.* 26. 1641.

THE

THE NINETEENTH SERMON.

GEN. 16. 14, 15, 16.

Beer-lahai-roi. It is between Cadeſh and Bered. Verſ. 15. *And Hagar bare Abraham a ſon,* &c.

HOr the name given to the Well, it is called, *The well of him that liveth, and ſeeth me.*

Firſt, *of him that liveth.*

Often, in both Teſtaments, is God called The living God.

Obſerv. 1. *God is the ſole fountain of life, the living God; and all other refuges dead without him.* Deut. 5. 26. Joſh. 3. 10. 1 Sam. 17. 36. Pſal. 42. 2. Dan. 6. 20.

Here, and again, *Deut.* 5. *Who is there, of all fleſh, that hath heard the voice of the living God ſpeaking out of the midſt of the fire, and lived?* Joſh. 3. *Hereby ſhall you know that the living God is among you.* So, 2 *Sam.* 17. *David* ſaith, that *Goliath defied the armies of the living God.* So, 2 *Kings* 19. 4. the King of *Aſſyria* ſent *Rabſhakeh to reproach the living God.* So, *Pſal.* 42. *My fleſh crieth out for the living God.* *Darius* calleth *Daniel the ſervant of the living God*, Dan. 6. 20. and, verſe 26. he calleth God *the living God.* So, *Matth.* 16. 16. *Peter* ſaith, *Thou art the Son of the living God. I adjure thee by the living God*, ſaith the high-Prieſt to Chriſt, *Matth.* 26. 63. So, 2 *Cor.* 3. 3. Saint *Paul* mentioneth *the Spirit of the living God*: and, 1 *Tim.* 3. he calleth it *the Church of the living God.* *Heb.* 9. 14. *To ſerve the living God.* And, *Revel.* 7. the Angel had *the ſeal of the living God.* We ſhall finde in the Scripture, that Gods oath is, by his *life. As I live, ſaith the Lord*, Numb. 14. 28. *Iſai.* 49. 18. *As I live, ſaith the Lord.* And, *Jerem.* 22. 24, *As I live, ſaith the Lord, though Coniah were as the ſignet of my right hand.* Ezek. 33. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked.* And as we finde not that he hath ſworn by any thing but his *life* and *holineſs*; ſo others have made it their oath. *As the Lord God of Iſrael liveth*, ſaith *David* to *Abigail*, 1 Sam. 25. 34. So *Ittai* to *David*, 2 Sam. 15. 21. *As the Lord liveth.* So *Elijah* to *Ahab*, 1 *Kings* 17. *As the Lord God of Iſrael liveth, before whom I ſtand.* And ſo *Eliſha* to *Elijah*, 2 Kings 2. 2. Many other places might be brought; but we ſhall make mention of them in the Application.

1 Tim. 3. 15. Revel. 7. 2.

1 Kings 17. 1.

The Heathens had this underſtanding; and therefore they called their *Jupiter* Ζεὺς, ἀπὸ τοῦ ζῆν, from living. And moſt truely and properly

perly is God ſaid to be *the living God*; for he hath life in himſelf, and
Joh. 5. 26. of himſelf. *Joh.* 5. *The Father hath life in himſelf:* no creature hath it in or of it ſelf. He ſaith to *Moſes*, Exod. 3. 14. *I am that I am*; that is, of himſelf: ὁ ὤν, *Rev.* 1. *I that am:* nay, אהיה *ero*, is the He-
Deut. 5. 26. brew word; *I will be:* which no creature can challenge. *Deut.* 5. (the place before cited) he is called אל חיים; that is, *the God of life*, yea of *lives:* not onely *the living God*, but *the God of life*. It is a
Suarez. rule that *Suarez* giveth; *Genitivi pro adjectivis in Scriptura poſiti, exaggerationem ſignificant*; that genitives in holy Writ put for adjectives, do augment the ſignification: as, *a man of blood*, and *a man of violence*, and *the man of ſin*, and *a man of ſtrength*, and *a man of wiſdom*. So that, then, by this phraſe, *the God of life*, we may gather, That life is eminent in God; and not onely ſo, but eſſentially and originally in God: and therefore he is called, not onely *the living God*, but *life*
Joh. 14. 6. it ſelf: *Joh.* 14. *I am the Way, the Truth, and the Life:* 1 Joh. 5. 20. *This is the true God, and eternal life:* not onely *life*, but *life eternal*; as
Revel. 10. 6. the Angel *ſware by him that liveth for ever*, Revel. 10. In all other things, their Life, and They, are two: but God is his own life; and
Aquinas. becauſe he is his own life, he is eternal: for, as *Aquinas* well reaſons againſt the Gentiles, A ſeparation is a diviſion of one thing from another: Nothing can be ſeparated from it ſelf: Therefore, God muſt needs live eternally, becauſe he cannot be ſeparated from himſelf. 2. He juſtly deſerveth the name of *the living God*, becauſe he giveth life to every living thing: whatſoever liveth, lives by participation from him: therefore he is called *Fons vitæ*, *The fountain of*
Pſal. 36. 9. and 42. 8. *life*, Pſal. 36. and, *Pſal* 42. *David* calleth him *the God of his life*. *He*
Act. 17. 25, 28. *giveth to all life and breath*, Acts 17. and, verſe 28. *In him we live, and move, and have our being.*

Now for the Uſe of this:

Application Firſt, in that he is *the living God*, it ſerveth to difference him from all the idols of the world. The Scripture ſheweth it, by oppoſing
Jer. 10. 8, 10. this ſtile of God to idols: *Jerem.* 10. having ſpoken of the *ſtock*, that doctrine of lyes, he ſaith, *But the Lord is the true God; he is the living and the everlaſting King.* And ſo, *Acts* 14. 14. *We preach, that you ſhould turn from thoſe vanities to the living God.* *Idols*, and *the living God*, are
1 Theſſ. 1. 9. oppoſed: ſo, 1 *Theſſ.* 1. *You turned from idols, to ſerve the living God.* He is the true God, idols are *lyes*; אלילים, as they are called; as
אלוהים לא אלוהים; that is, *non dii*, no gods; nay, from אל nothing; according to that of the Apoſtle, *An idol is nothing*, 1 Cor. 8. 4. or if any thing, yet, at beſt, onely a dead thing; and therefore cannot be the true God, which is living. *Dumb idols* the Apoſtle calleth
Pſal. 115. 45, &c. them, 1 *Cor.* 12. 2. Nay, *David* deſcribeth them more fully, *Pſal.* 115. 4, 5, 6. *They are the works of mens hands: they have mouthes and ſpeak not, eyes and ſee not, ears and hear not, noſes and ſmell not, hands but handle not, feet but walk not. They that make them are like unto them, and ſo is every one that putteth his truſt in them.*

Much

Much good (therefore) do it the Pagans with their idols; and the Papiſts, who are worſe then Pagans, with their images, becauſe they have more light: They would have people believe (belike,) that they are living ones; for ſometimes, (they ſay) they look with a cheerfull countenance, and ſometimes they turn away in diſlike; they turn their eyes, they weep, they move their hands, they nod their heads; but theſe are gulleries, to fool children withall; wiſe men know theſe impoſtures: God give them better minds, then to make the Scripture a mute judg, and images lay-mens books: God turn their hearts from theſe vanities; let us ſerve him that is the living God, in Spirit and truth; and ever acknowledg him, to be the only true God; *God bleſſed for ever.*

A ſecond Uſe is, that we prize life, as the *Rachel*, the moſt beautiful of all Gods bleſſings; and certainly life muſt needs be excellent, when God is ſtiled the living God. *Uſe.* 2.

Secondly, life maketh the firſt diviſion of things; there is nothing before life, but being; and being maketh no diſtinction of things; for that can be nothing, that hath no being; and therefore thoſe creatures that have life, we eſteem before thoſe that have it not, how noble ſoever otherwiſe: *a living dog, is better then a dead lyon*: (ſaith *Solomon*, *Eccleſ* 9.4.) And the pooreſt worm that crawleth, is more glorious in this reſpect, then the frame of Heaven and Earth; in that it liveth, and the other doth not. Eccleſ. 9.4.

And again, Thirdly, the greateſt happineſs that men ſhall ever attain unto, the happineſs of Heaven, is ſet out by life. O let us then prize this bleſſing, and let us not be fooliſhly prodigall of it; like ſome, who by their contention and quarrelſomneſs, and being forward to every duell, hazard it; nor like others, that dig their own graves, by intemperance, and ſo dye in *tempore non ſuo*, before their time, ſcarce live out half their days: Such as refuſe meat or drink, or phyſick, for the preſervation of life; ſhew a flat undervaluing, if not a contempt of that great Iewell; and as we are to prize it for the worth of it; ſo we are to be truly thankfull to the Doner, for it, and that is the living God. Some men think they are beholding to their food, and to their good ſtomack, and able concoction: Alas; who giveth food? Of whom doeſt thou beg thy *daily bread.* 2. When thou haſt meate, who giveth thee an Appetite? how many have meat before them, and yet they loath the ſight of it! 3. When a man hath eaten with an Appetite, who giveth it power to nouriſh? there be thoſe that have a βουλιμία, *Canimus Appetitus*, a ſtomack like a dog; and yet there is an ἀτροφία, *i.e.* a defect of nouriſhment; it is moſt true that our Saviour ſaith, *man liveth not by bread only, but by every word that commeth out of the mouth of God*: that is, the word of Gods bleſſing: we owe our life then, and the ſupport of it, unto God; who if he did not ſupply *oyle*, our *Lamps* would quickly go out. And if we muſt be thankful for life barely, then much more for health, which

is

is the perfection of life: for *non eſt vivere, ſed valere vita*; not to be, but to be well, is to live, to live in health: It is true, we muſt be thankfull, even for Penury and want. Exod.22.29. *Thou ſhalt not delay to offer thy firſt fruits, and thy liquors, Exod.22.* The word is רמעך thy teares: and *Cajetan* obſerveth, that it ſignifieth ſterillity; God will be thanked in a barren year, as well as in a plentiful: So God muſt be thanked for ſickneſs alſo: *Iob* bleſſed God for an *Abſtulit*, as well as a *Dedit*; for his taking away, as well as for his giving, *Iob.1.21.* But when God is pleaſed, to give us not only life, but a latitude of health; how much are we bound unto him! What light is to an houſe, that health is to a man; what comfort hath a man in an houſe (though never ſo well furniſhed,) if he have not light? And what comfort in a mans greateſt poſſeſſion, if he have not health? Let us then (I ſay) be thankfull, to the living God for it; and let us be affraid to turn the edge of ſo great a bleſſing, againſt God himſelf, and wrong him with his own gift; as they do, that ſpend their health in luſt, in exceſs, in gaming, and other vain and ſinful courſes: do we live through the bounty of this living God; and ſhall we live to his diſhonour? can we not ſubſiſt one moment, without his ſupporting hand? and dare we miſpend this talent? *non hos quæſitum munus in uſus*, this was not beſtowed to ſuch ends: God giveth *Iſrael* corn, and wine, and oyle, and they offer them to *Baal*: and ſo he giveth us life, and health, and do we ſacrifice it to ſin? but as he threatneth to take thoſe things from them; ſo it is juſt to take away our life, that we thus miſ-employ, and grieve him withall.

Uſe.3. A Third Uſe is, that we ſhould truſt in God: The *Apoſtle* maketh this one argument, for our confidence in him; becauſe he is the living God, 1 Tim.6.17. *He is the fountain of living waters*; other things on which we are not to rely, *are but broken Cyſterns, Ierem.2.13.* either dead things, or inſufficient; wealth is many a mans tower; and he ſaith to the wedg of gold, thou art my confidence; and what is wealth but a dead thing? neither can it make a man live: for mans life conſiſteth not, in the *abundance of things which he poſſeſſeth, Luk.12.* Luke.12.13. Honour is but a dead thing, but in *poteſtate honorantis*, only in the power of him that yields the honour; it is oftentimes the cauſe of miſchief, to him that hath it; and therefore juſtly called *glorioſum periculum*, a gilded danger: and pleaſures are but dead things, and they kill too: 1 Tim.5.6. they that glut themſelves with them, *are dead while they are alive, 1 Tim.5.* Beſides there is no hold of them; like the freſheſt flowers, they fade the ſooneſt: theſe things then are not to be truſted in, nor yet other things; which though they have life, are inſufficient. Pſal.20.7. *Some men put truſt in horſes*, (ſaith the Pſalmiſt, 20.7.) *but we will remember the Name of the Lord; for an horſe is but a vain thing, to ſave a man, Pſal.33.* Pſal.33.17. and there at the 16. Verſ. He ſuppoſeth a confidence that ſome men put *in an army of men*. So did *Siſera*, ſo did *Benhadad*, ſo did *Senacherib*; ſo did *Sigiſmund* of latter time: but he

ſaith

ſaith there, *a King is not ſaved by the multitude of an Hoaſt*: Some men truſt in the favour of Princes; and think themſelves made, if they be but reſpected by them; but what ſaith the Pſalmiſt, *Pſal.*146. *Truſt not in Princes, nor in any childe of man, for there is no help in them; their breath goeth forth, they return to* their *earth, and then all their thoughts periſh*: all dependances from them, and hopes in them, are quaſhed, and buried in the ſame duſt with them, *Iſai.*2.10. *Ceaſe from man whoſe breath is in his noſtrils*: 2 Chron.16.12. *Aſa ſought to the Phyſitians*: and Ierem.17.5. *Curſed be the man that truſteth in man, and maketh fleſh his Arme, whoſe heart departeth from the Lord*; *happy* therefore (ſaith he) *is he that hath the God of Iacob for his helper, and whoſe hope is in the Lord his God*: This God liveth for ever and ever, and cannot only bleſs in this life, but give eternal life: he loveth not only to bring his children to happineſs, but becauſe he liveth for ever, to make them everlaſtingly happy. Pſal.146.4,5, 6, verſes

Laſtly, Let the knowledg of this, that God is the living God, keep us from ſin: for becauſe he liveth, he is ſenſible of thoſe affronts be offered him; and becauſe he liveth eternally, he will puniſh eternally; it is called the *wrath of God, who liveth for ever and ever, Rev.*15. Whatſoever *Origen* thought, or the *Miſericordes Doctores*, (as Saint *Auſtin* calleth them) the charitable doctors, of the determination of the damneds puniſhment; as long as God ſhall live, they ſhall be tormented: his breath ſhall ſtill blow that fire and brimſtone: and therefore know, as the *Apoſtle* ſaith, *Heb.*10. *It is a fearfull thing to fall into the hands of the living God*: the idols of the heathen, they could be bold withall; chain them, and ſcourge then, but they were dead things: the true God is the living God; he lives to plague obſtinate ſinners here: and he liveth to plague them for ever and ever. Rev.15.7. Heb.10.31.

The ſecond thing is; *Of him that ſeeth me*, God living and ſeeing: You know we ſpake of this upon the former verſ. yet give me leave to give one blow more, for the driving home of this nayl, and not without juſt cauſe: for though people will not ſtick in words to acknowledg a general providence of God, and that his eye is upon all, and every man; yet by their practice it doth plainly appear, that they have ſo much of this bitter root of Atheiſme in them, that they do not think that he doth eye them ſo particularly, or doth ſet himſelf to obſerve their proceedings: for certainly if they did, they would not be ſo deſperate in their courſes: that which they dare not do in the eye of the judg, nay of a common man, nay of a childe, durſt they do, if they were perſwaded that Gods eye did behold them? O let this then be written in our hearts, and ever freſh in the remembrance of every one of us; God ſeeth all, *& univerſos ut ſingulos*; and ſo all, that not any particular one eſcapeth his knowledg: ראי, He ſeeth me whereſoever I am, whatſoever I am doing; he ſeeth mine Actions, he obſerveth every word of my tongue, yea every thought of mine heart; yea, מרחק that is, long before; or as one tranſlation, *Obſerv.*2. *Gods providence is as watchfull, as his eſſence powerfull.*

a far off: πάντα γυμνὰ καὶ τετραχηλισμένα; *Heb.*4. *all things are naked,* and diſſected, Anatomized to his preſence: *Cave, dominus Te videt,* was an inſcription in a certain place. Take heed what thou doeſt, the Lord ſeeth thee; and if it were written in every of our rooms, it were not amiſs: *Timor Dei eſt Ianitor Animi* (ſaith the Father;) the fear of the Lord (which is a ſevere and awfull conſideration of Gods preſence) is the porter of the ſoul; and certainly where this porter is watchful, it keeps out a world of wickedneſs, ſuch as is found in the ſons of *Beliall*, becauſe there *is no fear of God before their eyes*; who ſay preſumptuouſly as thoſe in *Job*; *Tuſh, God ſeeth not, neither doth he regard*; where the fear of God is not, not any ſin is bluſhed at: as we may gather from that ſpeech of *Abraham*, unto *Abimelech*; who when he asked him, why he had not plainly profeſſed *Sarah* to be his wife, telleth him his reaſon; *that he thought the fear of God was not in that place, and therefore they would kill him*, *Gen.*20. And ſo *Rom.*3.10, and 11. verſes, The Apoſtle reckoneth up foul iniquities, raigning in the lives and hearts of men; and he aſſigneth the reaſon of all thoſe prodigious impieties, Verſ.18. *There is no fear of God before their eyes*: And if the want of the fear of God be the cauſe of evil, I am ſure, he that ſtandeth not in awe of Gods preſence, hath not the fear of God in him.

Gen.20. Rom.3.10.

Application Oh then witneſs we the fear of God, by acknowledging him preſent, and ſtanding in awe of his eyes: Let us know that he ſeeth, and that is not all; but as he ſeeth the good we do, and layeth it up, that he may reward it; ſo he ſeeth our evill alſo, and keepeth a regiſter of it, that when the time of recompence commeth, he may puniſh it.

In the latter end of this verſe, is added a Topography, or deſcription of the place of this Well; *It* was *between Cadeſh and Bered*: This *Cadeſh*, is that *Cadeſh-Barnea* that we often read of; and was one of the ſtations of the children of *Iſrael*, when they were *Ambulans Reſpublica*, (as *Salvian* calleth them) a travelling Common-wealth; and *Bered* we finde no where but in this place; the *Chaldee* calleth it *Chagra*: Now this deſcription of the place, ſome think to be a needleſs circumſtance; but let them take heed, for ἀργὸν τὶ λέγειν εἶναι ἐν τῇ θείᾳ γραφῇ; To ſay there is any idle word in holy writ (ſaith *Baſil*,) is no leſs then blaſphemy: Certainly *Moſes* the pen-man of this ſtory, did purpoſely and adviſedly mention it; (as he doth often in the like kinde; ſuch a place is thus and thus ſcituated, and as thou goeſt to ſuch a place;) Here was a famous occurrent, and a new Name was given to the Well; and therefore it was fit, it ſhould be deſcribed, where it was, that when people ſhould paſs by that way, they might take knowledg of it: *Iſaac* meditated or prayed about this place, *Gen.*24. yea *he dwelt by this Well, after the death of his Father*, *Gen.*25. No doubt but many in after times, made uſe of this place: and it was the fault of the children of Iſrael, that, neer to this place, they murmured for water, *Numb.*20. not remembring (*hoc loco*) that in this

Salvianus.

Baſil.

Gen.24.62. c.25.11.

this place, God had ſuccoured *Hagar*, in her affliction.

So then, *Moſes* doth, in this deſcription, *poſteriorum negotium agere*, act the buſineſs of poſterity: as it was ſaid of one of old, He doth that which may be for the benefit of poſterity.

Obſerv. 3. Remarkable mercies are to be treaſured up to al poſterity.

Remarkeable mercies ſhould be recorded, and treaſured up unto poſterity; and that with circumſtances of place, and time, and perſon; that poſterity may be ſtirred up to thankfulneſs, and expectation of the like mercy from God.

Jacob taketh one of the ſtones that he had laid his head upon, and pitched it up for a pillar, and called the name of the place *Bethel*, and it retained that name, *Gen.* 28. *the pot of Manna muſt be kept*, Exod. 16. *to inſtruct poſterity*: and *Joſhua* ſet up 12 ſtones, in the midſt of *Iordan*, *and they are to this day* (ſaith the text,) Ioſh. 4. 9. and at the 20. verſ. *other* 12 *ſtones that they brought out of Iordan, were erected in Gilgall*, that all ages after, might take knowledg of the great work of God, in dividing *Iordan* for his people: the deliverance from *Amaleck*, God would have *Moſes* write, Exod. 17. 14. *This ſhall be written for the generations to come, and the people that ſhall be born, ſhall praiſe the Lord*, *Pſal.* 102. The parents were commanded of God, to teach their children what the paſſeover did ſignifie, and other things: that they might teach their children, and ſo from age to age, the memory of Gods mercy might be continued; *that the father to the children might make known Gods truth*: as *Hezekiah* ſpeaketh, *Iſai.* 38.

Gen. 28.

Joſh. 4. 9.

Verſe 20.

Pſal. 102. 18.

Iſai. 38. 19.

And for the Uſe of it:

Application

I wiſh this may be taken up into our practice: God hath magnified his mercy to this land of ours in great deliverances, and we have ſeen them with our eyes; we ſhould tell our children of theſe things, and charge them to teach their children, that in all ſucceſſion of time, God may be glorified; and his people encouraged, to ſerve that God, that hath wrought ſuch wonders for us: that great deliverance in 88. (but 54. years agoe) it is almoſt buried; one great occaſion is, the want of an anniverſary: That other as great deliverance, from the gun-powder treaſon, hath an anniverſary, yet it is but little thought of; in this ſhort time, ſome of the popiſh ſide, have had the bold front to ſay, there was no ſuch thing; what will they be ready to ſay one hundred years hence? nay ſome of our own (I ſpeak it with grief) ſtick not to mince the matter, and partly to excuſe the actors, and wiſh it were forgotten, and ſo wonderfully extenuate the great mercy of God: doth it not behove us then to take care, as *Moſes* did, that poſterity may know it? let our children be informed of it, in their confabulations, that they may tell their children, and they theirs; that ſo in all ſucceeding ages, they may be thankfull for the mercy, may abhor ſuch rebellion, that bringeth forth ſuch ſower grapes; and may love that truth, which God did ſo miraculouſly defend and protect: but you will ſay, this is enough out of a circumſtance.

Now we come to the next Verſe, which telleth us,

First, how *Hagar* brought forth her ſon *Iſhmael*.

Secondly, how the name was given by *Abraham*.

For the former, I have told you, that this her bringing forth in *Abrahams* family, neceſſarily ſuppoſeth, 1. that ſhe returned thither. 2. that ſhe was received there.

She returned thither: for that was it that the Angel gave her in charge; *Return to thy miſtreſs, and humble thy ſelf under her hand.* No doubt, ſhe did both: ſhe came a penitent and reformed woman, no more inſolent againſt *Sarah*, nor giving occaſion of offence. Where we may note,

Obſerv. 4. *Happie that Affliction which ends in Reformation.*

What a happie thing it is, when after Affliction, followeth Reformation. Surely it is that which God intendeth: God intendeth to *open their ears* (whom he afflicteth) *unto diſcipline*, and that they ſhould *depart from iniquity*, Job 36.10. And ſo, *Prov.* 20. *The bluneſs of the wound ſerveth to purge out evil.* And, *Iſai.* 27.9. *By this* (that is, by afflictions formerly ſpoken of) *ſhall the iniquity of Jacob be purged*; *and this is all the fruit, the taking away ſin.* Jer. 9.7. *I will melt them, and try them: how ſhall I do for the daughter of my people?* I have tried other means; I will now afflict her, if by this means I may reclaim her: *I will go to my place, till they acknowledge their offence*, Hoſ. 5. *in their affliction they will ſeek me early.* We ſee what Gods intention is in afflicting: and this end he hath attained in divers that have been afflicted; as we ſee in *David*, Pſa. 119. he ſaith, *Before I was afflicted, I went aſtray: but now I have kept thy word.* And, verſ. 79. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* The like we ſee in *Manaſſeh*, who was recalled by his affliction, 2 *Chron.* 33. So it was with *Paul*, who being unhorſed, and ſmitten with blindneſs three days, and in that time exerciſed with ſpiritual terrours; he *returned no more unto folly.* And ſo the Jaylor, *Acts* 16. And the Prodigals *penury* brought him home to his fathers houſe, and made him ever after an obedient ſon.

Hoſ. 5. 10.

Pſal. 119.67.

Acts 16.

Now for the Uſe of this:

Application

It meeteth with thoſe againſt whom the hand of the Lord is gone out, and hath been heavie upon them; and yet, when the affliction hath been removed, they have not been amended: nay, many times, much worſe then before; as if (like *Antœne* in the fable) they had gotten ſtrength by their fall. Such an one was *Pharaoh*, who, when the judgement was taken away, was more obdurate then before. Such was *Ahaz*: for you may well think, that if he did *inter flagella peccare*, (as *Gregory* ſpeaketh) ſin between the ſtripes; (and ſo he did, 2 *Chron.* 28.) he would be worſe, after he was releaſed. *Why ſhould you be ſmitten any more?* (ſaith the Lord, *Iſai.* 5.) *ye will revolt more and more.* Yea, even thoſe that have made large promiſes, and proteſtations, in the time of affliction, what kinde of men they would be, if God would reprieve them. *Optimi dum infirmi*, (as *Ferus* ſaith;) ſoundeſt in minde, when unſound in body: penitent, while pinched:

Gregory.

2 Chro. 28 22.

Iſai. 5. 1.

ed: But when the ſtorm hath been over, they have caſt all their vows behinde their back, and renewed their unſanctified *climes*, with more eagerneſs and greedineſs then formerly: the Doſe hath ſtrained, not purged out the humour. Juſt like thoſe *Iſraelites*, Pſal. 78. when God *ſlew them*, ſeemed to return; but *they did but flatter with their lips*; for they did flee out again fearfully. Pſal. 78.34.

And is not this a fearful thing, that Affliction, which God intends for cure, ſhould do no good? like that *winde* (Jer. 4.) *from the wilderneſs*, which *ſhall neither fan nor cleanſe*. Nay, that a plaiſter ſhould be laid on, and the ſon ſhould be ſo rebellious, that (as *Auguſtine* ſaith) not onely *non proſit, ſed obſit*; it ſhould not onely not heal, but hurt! Oh let all ſuch take heed of that heavie doom, *Ezek.* 24. *Becauſe I have purged thee*, (that is, have offered to do it, and uſed means to do it;) *and thou waſt not purged*; *thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee*: None affliction hereafter ſhall do thee any good; thou ſhalt go on to make up the meaſure of thine iniquity, till thou comeſt unto the place of torment, to be paid for all together. Jeremi. 4.11. S. Auguſtine. Ezek. 24.13.

In the ſecond place, Let it be an Admonition to us all, (*Micah* 6.9.) to *hear the rod, and who hath appointed it*. Every affliction hath a voice; yea, it ſaith to us, as *Ehud* to *Eglon*, *I have a meſſage to thee from God*, *Judg.* 3. God calleth upon us to repent, and amend; and therefore let us now ſeriouſly endeavour reformation, and make it good which God intends in our affliction, that it may *bring forth the quiet fruit of righteouſneſs*, Heb. 12. Bleſſed be thoſe fetters, that make *Manaſſeh* a better man: bleſſed be that whale of affliction, which conveyeth *Jonah* on dry land, reformed: bleſſed be that poverty, that driveth home the Prodigal: bleſſed be that *Betheſda*, out of which a man cometh healed: bleſſed be that file, that cleanſeth us from our ruſt; that fire, that purgeth us from droſs; that clay and ſpittle, that openeth our eyes to ſee our errours, and reform them. Ὁσον κέρδος ἐν τῇ θλίψει κερδᾶναι; (ſaith Saint *Chryſoſtome*:) What a fruitful gain is to be made of our well-improved-afflictions! And therefore remember we our pangs, and remember we our prayers, and our vows, and pay them unto God. The fruit of affliction is ſeen in the after-courſe; and he hath profited by it, that is ſuch as he hath promiſed to be: and certainly, God and man will love that man, whom affliction hath made a better man. *Uſe* 2. Judges 3.20. Heb. 12.11. Chryſoſt. *in loc.*

Secondly, we may conclude alſo, that ſhe was received again by *Sarah*, upon her humiliation and ſubmiſſion; and all former errours forgotten.

This pious and charitable diſpoſition hath been found in Gods people: As we ſee in *Joſeph* toward his brethren: they ſought unto him for mercy, and that he would forgive their unnaturalneſs; and he did it. And ſo in *Moſes*: how eaſily did he pardon his brother & ſiſter, and interceded to God for her, and the people, that often murmured at him? *Obſerv.* 5. *Forgiving diſpoſitions, are badges of Gods people.*

So

So *David* forgave his ſon *Abſalon*, and *Saul*, that perſecuted him; and *Shimei*, that curſed him, when he ſought unto him. So *Samuel*, though the people reviled him, yet he pardoneth them, and prayeth for them; yea, thinketh he ſhould ſin, if he did it not. So *Daniel* paſſed by the wrong the Wiſe-men did him, and is a means to ſave their lives. Thus Saint *Stephen* freely forgave his perſecutors, without any ſubmiſſion of them; and, in the midſt of that ſhower of ſtones, prayeth for them. And ſo did Saint *Paul* by the Jews, and our bleſſed Lord by his perſecutors. And I doubt not but *Philemon* did what *Paul* required him, in regard of *Oneſimus*. And thus divers of the Worthies did, of former times: The bleſſed Martyrs have freely forgiven thoſe that have wronged them. That which hath wrought them to this, hath been,

Firſt, the conſideration of the common frailty of nature; how apt people are to offend, and do wrong.

Secondly, the meditation of their own frailty; that they may be ſo tempted, that they may be injurious to others: and what they would have done to themſelves, in the like caſe, they are willing to do to others.

Thirdly, the obſervation of Gods dealing with others; who doth *forgive iniquity, tranſgreſſion, and ſin*, as he is deſcribed, *Exod.* 34. even foul ſins, crimſon, ſcarlet-iniquities, upon humiliation; *Davids* adultery and Murder, *Manaſſehs* Necromancie, *Peters* denial of his Maſter, *Pauls* perſecution of the Church.

Exod. 34.

Laſtly, the conſideration of Gods dealing with themſelves; how mercifully he hath received them, upon their repentance and humiliation: and they muſt *be followers of God, as dear children.*

Now for the Uſe of this:

Application

Firſt, it meets with thoſe to whom this is *durus ſermo*, an hard ſaying. What, forgive an injury? No; retain wrath, and revenge the injury to the full. What, upon ſubmiſſion, and craving pardon, to put up this? That were to be poor-ſpirited. How many are there, even fathers to their children, maſters to their ſervants, one man to another, whom nothing will ſatisfie; no mediation of friends, no prayers or tears, or acknowledgements, appeaſe! Nay, they ſuffer not onely *the ſun* of the day to *go down upon their wrath*, and many ſuns; but even the ſun of their life ſets in this black cloud. Yea, ſo malicious they be, that they think their children unworthy to inherite their poſſeſſions, unleſs they will be heirs of their malice, and to proſecute a revengeful courſe ſet on foot by them; as the father of *Hannibal* took an oath of him, bound at the Altar, that he ſhould never have peace with *Rome*.

Do theſe people at any time remember, that it was one of thoſe fearful ſins that God gave up the Heathen unto, in his juſt judgement, to be ἄσπονδοι, that is, implacable. Do they (2.) think of the condition of their begging forgiveneſs of God, and how they ſeal up their

Rom. 1. 30.

own

own judgement. 3. If, from any one vitious affection, we may conclude a nullity of grace, ſurely from this: *God is love*; and the devil is malice: and it is ἴδιον πάθος τῆς διαβολῆς, (as the Greek Father ſaith;) It is the moſt proper affection of the devil, to be an irreconcileable enemy. Chryſoſtome.

In the ſecond place, let us labour for this godly and charitable diſpoſition, to forgive others their offences; yea, as our Saviour ſaith, to *ſeventy times ſeven times*. And let us but ſet before us the example of God, who, upon repentance, receiveth us; and it will anſwer all objections. When the Fleſh ſaith, He is baſe that hath wronged me; ſhall I forgive him? Think, there is not that diſtance between thee and thy brother, that is between God and thee. I, but ſecondly, it is not the firſt time: And did never God but once forgive thee? But thirdly, he will do it again: And wilt thou never more offend God? I, but fourthly, it beſeemeth not my place. Why, is thy place greater then Gods? Fifthly, I ſhall be counted a coward. Is God ſo, for forgiving? Think often, how thou carrieſt thy ſelf towards God, and thou wilt be more inclinable to forgive thy brother his offences toward thee.

It is ſaid, *And Hagar bare Abraham a ſon.*

Here might be obſerved, how faithfully God performeth what he promiſed: for the Angel had ſaid this from God, and now it is effected. But of this plentifully heretofore; as likewiſe of that which might be noted out of the diſpoſition of the name by *Abraham*; it is in the power of the father: He was advertiſed by *Hagar*, what the Angel had ſaid concerning the childes name; and now, according to his right and place, he doth impoſe it. The wife may ſuggeſt, and adviſe, and counſel; but ſhe may not uſurp that power and right of the husband.

The laſt verſe is onely a Chronologie of *Abrahams* age when *Iſhmael* was born unto him; which affordeth little matter of obſervation. I will therefore conclude with this:

This good man, *Abraham*, in his old age, hath a ſon: Though it be not the iſſue which God intended him, yet it is a comfort unto him.

God crowneth the old-age of his ſervants with many comforts. *Obſerv. 6.* Aqua vitæ *for old-age; and what crowns that with comfort.*

They have wiſdom, increaſed by long experience; they are reverend, and reſpected; they *ſee their childrens children*; they are freed from troubleſome ſervices; and, above all, God giveth them the comforts of his Spirit; and he maketh them not onely teachers of others, but examples unto others: he is ready to comfort them, becauſe the time of age is that time, thoſe days whereof *Solomon* ſaith, *There is no pleaſure in them.*

For the Uſe: *Application*

Let thoſe that are aged bleſs God for thoſe comforts he affordeth them; and above all, let them bleſs God for a *good old-age*, when God is

is pleaſed to continue, yea to improve their graces; that, though the outward man decay, the inward man is ſound; and the decays of Nature are made up with ſoundneſs of grace: ſuch an old-age is not onely a comfort to ones ſelf, but a *crown*, (ſaith *Solomon*, Prov. 16.) *The hoary head is a crown of glory, when it is found in the way of righteouſneſs.* When *the white almond-tree doth* ſo *flouriſh*, he that will not *riſe up to it*, it is pity that he ſhould ever be old.

Prov. 16. 31.

I pray therefore, Let us that are old, above all comforts, labour for this: It is woful to ſee one that is declining in body, yet worſe in ſoul; to be neer the grave, and far from heaven: to hear old people blaſpheme and ſwear, to be exceſſive, to be luſtful, and, even when ſtrength is gone, to talk filthily; as if they wanted not a will, but a power onely to ſin: to ſee them as fooliſhly faſhionable as young girls: to hear them lye and ſlander: I ſay, This is woful. Oh labour we for grace; That muſt be our chief comfort in age, better then all the Sack and Sugar in the world: We need not be bidden to get Spectacles when our eyes fail us, or a ſtaff when our limbs fail us; and ſhall we not ſeek for grace that may ſupport us? And let us live in the fear of God, and be examples of piety to others; and then we may ſing, with old *Simeon*, *Lord let thy ſervant depart in peace*.

Preached, *Febr.* 2. 1641.

Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, 1 Cor. 15. 3.

Quod accepi, tradidi, &c. I have delivered unto you, that which I alſo received.

E. S.

FINIS.